

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. L.

FEBRUARY, 1831.

SABBATH MUSINGS.

THE bell has ceased. While it tinkled among the rocks, my solitude was not complete, though no one is nigh. Now may I be freely wrought upon by sound and motion, stimulated and soothed by influences which man can only interpret to me and not originate. Thou rolling sea! thou shalt be my preacher. Of old was that office given to thee. Wisdom was in her native seat before the throne of God when thy bounds were fixed; and from her was thy commission received to be the measure of time, a perpetual suggestion of eternity, an admonition to "rejoice ever before Him." Thine is the only unwearied voice: thy sound alone hath not died away from age to age; and from thee alone is man willing to hear truth from the day that his spirit awakes to that when his body sleeps for ever. By the music of thy gentle lapse it is thine to rouse the soul from its primal sleep among the flowers of a new life; blossoms whose beauty is unseen, whose fragrance is unheeded, till at thy voice all is revealed to the opening sense. What tidings of the spirit are there which thou hast not revealed or confirmed by thy murmur in the sunny noon, or thy lonely midnight hymn, or by thy wintry swell, rousing the rocks to answer thee, and drowning the chorus of the blasts? Every other voice utters, and is again silent; men speak in vain and are weary: if they are regarded, they still become weary. The nightingale that sings far inland, nestles in the silence when the moon goes down. These winds which tune their melodies to thine, pause that thou mayest be heard; and yonder caverns which sing a welcome to the winds as they enter, are presently still. But if thou shouldst be hushed, it would be as if Wisdom herself were struck dumb; to me, communing with thee in this lonely cove; to the Indian in another hemisphere, now perhaps questioning thee of the departed spirits he has loved, and of the Greater Spirit whom he would fain know and love better; to the babes and to the wise who tread thy shores to learn of thee in sport or in meditation. If at noon-day thou shouldst be stilled, men would look up to the sun to see it shaken from its sphere: if at midnight, all sleepers would rise to ask why God had

forsaken them. It is awful to look abroad when the gloom of the night is drawing off, and to see thee still rolling, rolling below, and to know that it is thus when every human eye is closed. But what would it be to behold thee dead ! to strain the eye and ear to know if thy voice might not yet be overtaken afar ! How oppressive would be the silence, how stifling the expectation, how hopeless the blank, if we should call upon thee and find no answer !

How marvellous is the relation between material things, and the things of the spirit with which they are linked, we know not how ! Where any thing human intervenes, the connexion may be better understood than here, where all external things are as they would have been if I were Adam, a solitary living soul. In a churchyard, the remains of humanity tell of the destinies of humanity, and thoughts of life and death rise as "by natural exhalation" from the ground we tread. Even now, the church-bell brought me tidings of the religious hopes and fears of many hearts : but, at this moment, when the wintry winds bear hither no human voices, and these everlasting rocks shew no impress of human foot, how mysterious is the power by which I gather from the scudding clouds the materials of prophecy, and find in the echoes new exponents of ancient truth !

Was it not thus, at least in part, that the chosen servants of God knew Him as the world knew Him not ? The divine impulse being once given, was it not thus strengthened, till their souls could grasp more than we know of the past, and the present, and of that which is to come ? When Christ spent the night in prayer, was he ministered unto by forms which we have not seen, or by those with which we are familiar, beheld by him in loftier grandeur and intenser beauty ? That which once appeared to his followers to be thunder, was to him an intelligible voice : and was it not thus also when he was alone ? When he retired from the clamour of enemies and the narrow solitudes of friends, was not the discord of the elements music to him because it told that his Father was with him ? When the lightnings of the hills played round his unsheltered head, were not they the messengers of peace who were sent to him ? If the place where Jacob rose up from sleep was to him the gate of heaven, because the Divine presence was made manifest, what must have been the mountain where Jesus watched and prayed ! More hallowed than Sinai, inasmuch as the new law was better than the old. More hallowed than even the Mount of Transfiguration, because the light disclosed beamed not on the gross, outward eye, but on the inner soul.

And what a light ! When was it first given ? Did it come to him early, breaking afar off over the obscurity and perplexities of life, as yonder gleam touches the horizon beyond the gloom and turbulence of these waters ? Did the first consciousness of his destiny come to him from above, or from within, or from a peculiar interpretation of tidings given to all ? Was the mighty secret known to himself alone, or was there a mysterious sympathy with his mother ? Did she or did no one suspect his emotions when he first distinctly apprehended the extent of his privilege, when he first said in his heart, "The world hath not known thee, but I have known thee" ? There is a fullness of meaning, a fervour of gratitude in these words, of which men seem not sufficiently sensible when they dwell on the griefs of Christ, or turn to the days of his glory for consolation. It is true, he was a man of sorrows, and it is natural in his case as in others, to mourn for the sufferer as well as to reprobate the persecutors : but our sympathy ought to be regulated by the qualities of the mind with which we sympathize. While,

therefore, we are thrilled with horror, or shame, or grief, as we read how Jesus was insulted, and rejected by foes, and misunderstood and forsaken by followers, we should also remember that the mind is its own place, and that to him this place was a heaven. If we know any thing of the repose of filial dependence, of the delight of divine communion; if we have felt the exquisite satisfaction of submissive endurance and the energy of beneficent exertion; any degree of the celestial consciousness of intellectual power and spiritual purity, we must be aware that these delights, immeasurably magnified, were the daily solace of Jesus. Where there is purity, there must be peace; where there is devotion, there must be joy; and to one whose purity had reached its last refinement, whose devotion was exalted to the utmost intensity, there must have been an abundant recompence even for woes like his. It is true, that we can enter little more into his griefs than his joys: for the objects of our hopes and fears are, for the most part, the transient events of life, and our sympathies are confined within a very narrow circle of interests and expectations. It was far otherwise with him who, knowing God as the world knew him not, was able to see the issue of many things from the beginning, and to sympathize in the varied interests of humanity to the end of time. What wonder that he found none to share his burden of sympathies when, even now, the bare thought of it is overwhelming! When from an eminence he saw in vision all the kingdoms of the earth and their glory, his affections were also abroad, rejoicing with all who met to rejoice, and weeping with all who wept in the solitude of their homes. Knowing what was in men, their present griefs were his, their present joys were his; he felt for them more than they knew how to feel for themselves, because he knew also what was in store for them.

We could not endure such a depth of emotion, any more than we can appreciate the support which he had in a knowledge of the Divine purposes.

He looked upon children as destined to run the race of life as their parents had done before them, ignorant of their true end, rebellious under the mildest discipline, unconscious of the most unwearied benignity. How deep, how tender must have been his compassion! But more tender, more deep the joy of contemplating the issue of their wanderings, of anticipating the harvests which should spring from seed thus sown in tears. When he took the little ones in his arms, he knew that in some hearts he was kindling a flame which should not be quenched till it had consumed all impurities, and consecrated the altar on which it burned to the service of God. When he set a sinless child in the midst, how clear, how affecting a view must he have entertained of the approaching deterioration of this child's mind, and of its gradual renovation, its far-distant confirmation in purity and peace! No one else knew as he knew through what strifes, what salutary griefs, what hurtful enjoyments, what weariness, what transports, what tremblings of fear and hope the spirit must struggle in its passage to heaven: none could, therefore, feel such compassion. No one else knew the issue of this struggle, or could, therefore, adequately rejoice in the destination of human nature. To the elements alone could he confide the expression of his emotions. He came forth alone; for there was no one to join in his petitions, or to comprehend his thanksgivings.

Jerusalem was rejoicing in the mirth of her multitudes when he wept over her. The multitudes were astonished, as they would have been if they could have known the serenity with which he looked on many forms of evil which to them seemed monstrous. Beneath the stars he had learned to see

things which yet were not, as though they were, and on the sounding shore had been told that the ways of God were not as the ways of men. Therefore, when he came back into the cities he saw with other eyes than all around him. He saw many blessings in the shape of infirmities unquietly borne and eagerly shaken off, and knew perhaps that secret tears contained a more benignant influence than the smiles by which they were chased away. The sufferers might *believe*, as we believe, that all things work together for good : to Jesus yet more was given : he *saw* it.

Under what an aspect must society have appeared to him ! The course of public affairs must have spoken an intelligible language to him, when he compared it with intimations from within. When he went up to the feast, year after year, how distinct must have been the evidence of gathering circumstances, how well-defined the shadows of approaching events as the consummation drew nigh ! To us, no employment is so delightful as to trace out the Divine purposes in past events which were once mysterious ; to mark the historical revolutions of states, and the varying fortunes of individuals ; to look back keenly through the vicissitudes of our own lot, and observe how temporal changes have wrought out spiritual stability : but this is as nothing compared with the privilege of recognizing more extensive purposes in events which were, to all others, yet contingent. He saw that through the sufferings of confessors, the sacrifice of martyrs, and the evils which it was his office to foretell, new adherents should be continually gained to the little flock who should at length outnumber the sands on the sea-shore. He saw how every impulse of every mind was appointed to carry on the grand scheme of salvation ; how all outward changes, all inward workings, were to contribute to the establishment of the gospel. Yet this insight into the destinies of society was learned in solitude : surely in a solitude like this, sanctified by the sanctity of his own soul.—The winds are rising, and the caverns are thundering amidst the dash of the waves. There is a deep and holy joy even to me, amidst this turbulence. How much deeper and holier to him who saw more vividly how all things were alive with the Divine presence ! When he walked the deep, tempestuous like that which tosses before me now, when he trod the pastures of the valley, or looked on the fields white for harvest, or on that glorious type of himself, the light of the natural world, he saw in these forms a signature which is not fully legible to us, and received from them promises which we cannot yet understand.

Yet though these promises are not fully comprehended, though we cannot measure the griefs or estimate the sublime enjoyments of such a sensibility, combined with such a destiny, as that of Jesus, must not our sympathy be improved, our brotherhood with him strengthened, by studying as he studied, and resorting where he retired ? The same book is open to me that he loved to look upon, and to which he perpetually referred those whom he taught. The same voice is now pealing louder and louder on my ear, to which he stood to listen by night and by day. The impulse to interpret it has to none been given in an equal degree, but yet it is given. Why, else, are men now collected in churches and on the hill-side to worship ? Why is the calm of the Sabbath spread over the land ? Why, else, is this mighty roar to me like the voice of the Saviour to John when he heard it as the voice of many waters ? Why, else, is there a Sabbath at sea as well as on land ; a gathering together to pray and praise where there is no bell to announce the day ? In yonder noble vessel, now scudding, and now pitching among the winds and waters, there is, perhaps, an assemblage for

worship : and if the voices should be drowned in the grander music of the elements, many there will retire where they can be alone, as I am, with God and the teachers he sends to human hearts. This impulse, if cherished, may lead to knowledge of which men yet dream not ; may stimulate to vigour, of which none, but the supremely favoured, have been yet conscious. Hail, then, thou voice of wisdom, shouting from the deep and echoing from the shore ! Rouse in me all the power that the world hath laid asleep ! Revive in me that which I have already learned, and teach me more ! While I am silent amidst this mighty chorus, breasting the storm as the steadfast rocks, speak, and I will hear !

VERSES.

YE have gathered around the same kind, friendly hearth,
 Ye have answered the sounds of each other's glad mirth,
 Ye have cradled and pillowed your heads on one breast,
 The same gentle music hath lulled you to rest,
 The same mother blest you ; ye woke to rejoice
 In the same kindly tones of that mother's soft voice.

And years have rolled on—some have left their pure home
 Whose memory clings round them wherever they roam—
 Oh ! thus like a spirit, fond dreams of the past,
 Will haunt us, and float o'er us e'en to the last.
 Sad thoughts of the loved ones of life's early days,
 A flower-scent, a voice, or an echo may raise.

Once more ye have met—but ye met not in gladness—
 Ye all met save *one* ; oh ! that meeting was sadness !
 She who nursed you—who loved you—who soothed you in sorrow,
 Lies calm in that slumber that knoweth no morrow ;—
 Ye have heard the last blessing a mother may speak—
 Ye stand in a silence *her* voice may not break.

Long, long may ye tread in the world's giddy round,
 Bright hopes, and new joys, and fair prospects abound ;
 But 'midst all the treasures the cold earth can pour,
 Ye shall pine for the love that can meet you no more.
 The wreathed ocean-shell for the sea makes its moan,
 Even so shall ye yearn for that mother's kind tone.

But he who hath gone to the bright " father-land,"
 The loved one, the lost one, the pride of the band ;
 Oh ! speak not his name with a sorrowing voice,
 He hath passed to his God, and 'tis yours to rejoice.
 To the portals of heaven his spirit will come,
 To meet his blest mother, and welcome her HOME.

ELLEN LEGH.

Kenilworth, November 12.

ON HOME MISSIONS.

THE maxim, though like every other it is liable to abuse, is true, in all its applications, that charity begins at home. We condemn not the efforts that various Missionary Societies have made in foreign lands. We deem the efforts actually made good, while we think they might have been better. And better in our judgment they would have been if made first at home, and then abroad. A drunkard is a bad preacher of sobriety, and a nation of which the majority is Christian only in profession, is a sorry herald of the gospel. However this may be, the duty of Unitarian Christians lies, we doubt not, in the immediate sphere in which they are placed. Their actual means are inadequate to the support of foreign missions, and the resources which they can command may, in our opinion, be employed to by far the best effect under their own immediate superintendence. We would not, indeed, have this remark to be interpreted as if we disapproved of all missionary exertion in distant lands. On the contrary, as openings present themselves, it is doubtless the duty of Unitarian Christians to improve them. But, at present, the main effort of the Unitarian body must be made at home. Of the nature of the effort which seems desirable, and of some inducements to its being undertaken, we shall now briefly speak.

It is a home effort. The field is not the world, but our native land. We are convinced that competent preachers sent through the country to declare the unadulterated gospel of Christ, would be largely rewarded for their labours. What has been in this way effected, is only a tithe of the harvest that awaits the sickle, provided those who are sent go forth in the spirit of their work, with their souls kindled by gospel love, and intent on winning souls to Christ; provided they preach not the peculiarities of a theological system, but the gospel. Yet *this* mission is more comprehensive than what we chiefly wish to recommend. We have limited missionary labours to this country. We are not yet satisfied. We would limit them to each particular city, to every one's sphere, almost to every one's house. We see good, and are thankful for it, in efforts to convert the Heathen, in efforts to Unitarianize these kingdoms. But we covet more. We want to see the gospel sending forth a light into every dark place. We want the sounds of its ministers' voice to pass beyond the confines of narrow walls, and to make themselves heard in the mass of the population, in the cottage and the hovel, beside the poor man's hearth, yea, in the ears of the houseless and the outcast. We want the influences of the gospel to go forth from ten thousand channels into the bulk of society as the pure and life-supporting air breathes forth from every green thing on the earth's surface, ministering, silently but efficiently, slowly but incessantly, strength and vigour to every animated being. In a word, we want to see all Christians bestirring themselves to promote Christianity, each one labouring in his sphere to promote the gospel, each one labouring in his house, in his neighbourhood, to do the work of a missionary, and those who have ability, supplying the means of sending out men mighty in the Scriptures, and full of the blessing of the gospel of Christ, not into distant parts, but into the dark places of our large towns; yea, into every dark spot throughout the land. The effort we recommend, we repeat, is a home effort; it is an effort to send Christian men and Christian women, to send Christian preachers and Christian teachers, to send Christian tracts and Christian influences, into every home, in every district, in every city and town, where they are not found. Let us see if there

are not some considerations that recommend the adoption of the plan we have now suggested.

The adoption and pursuit of the plan of home missions must be in the hands of those only who measure their approbation by the amount of good effected. We make the remark, because we know that in pursuing home missions, their friends must forego nearly all the aid which the imagination lends to exertions in foreign lands. The amount of that aid it is not easy to compute. By scenes such as foreign missions put before the eye, the imagination is powerfully affected. The dauntless and enterprising spirit of him who goes forth braving the perils of earth and ocean, the very distance of the scene of action, countries shrouded in darkness, or lighted only by the lurid torch of fiction, appearing to the European mind as the land of Canaan did to the spies of the Jewish army—a land of giants—a land in which all the forms, whether of good or evil, are magnified into grotesque, terrific, or sublime proportions;—all this in home missions must be foregone. No appeal can be made in favour of their objects to the sense of curiosity; no wonderful details given of new modes of life, new forms of superstition; no gorgeous descriptions made of Hindoo abominations, temples seemingly coeval with the earth that they oppress; Juggernaut and his murderous car crushing as its wheels roll on the self-devoted victims to the God; ascetics voluntarily exposing themselves to the burning rays of an Eastern sky, or holding their bodies for days and months in a posture causing exquisite torture; the state of wretchedness and abasement in which myriads drag on their existence; the infant and the sire exposed to the merciless beasts or the as merciless waters; the widow and the lighted pile on which, with horrid cries and maddened spirit, she immolated herself in the very spring of life;—these and similar topics, true as they are fearful, must be foregone, and instead you must be content with common forms of ignorance, vice, and wretchedness—forms to which I fear their very commonness renders men insensible; yes, their commonness, that which ought of all things to kindle and sustain our sensibilities, which ought to open every good man's mouth with words of pity and admonition, and put into every good man's hand the consecrated staff of the gospel, that he might, by its more than magic influence, diffuse peace and holiness among the ignorant and depraved. The aid of the imagination we have said must be, at least in part, foregone; but if men have minds to be impressed and hearts to be touched, home missions are of a nature to secure their warmest sympathies. The sphere which they open out lies around you. The need of benevolent exertion you can clearly ascertain with your own eyes. The nature of the evil is open to your own inspection, and an accurate knowledge of the disease may lead to the application of a suitable remedy. Whether the evil be regarded, or the success of attempts for its removal, you are in no danger of being imposed upon by vague and deceptive statements. Palpable facts, instead of loose generalities, will be in your possession. There before you is the evil, not clothed with the gaudy colours of the imagination, but in all the vivid and fearful attributes of reality. There at your very doors is the evil—heathen vices in a Christian country, ignorance with its endless train of calamities; there you behold the brutal husband, the neglectful and neglected wife, the children a prey to disorder, strife, and filth growing up to infest society, to add the last drop to the cup of their parent's misery, to destroy every vestige of God's image in their minds, and to peril their everlasting welfare. Oh, to think of the thousands that there are in this country equally debased, miserable, wretched, as we have now described, is enough

to make the heart of the reflecting man to bleed. These unhappy beings surround us; they are on the right and on the left, before and behind. Here is idolatry in its worst effects: the service of sinful and debasing passions. Here is Heathenism in its horrors without its elegancies. Think of the native capabilities of these degraded creatures; imagine them before you rich in the sacred effects of the gospel; look into a household walking in all the commandments of God blameless; behold the children arise to diffuse and multiply peace and righteousness; set before the eye of your mind the appearance of parents, and children, and children's children, standing at the bar of Christ and welcomed to the presence of the Creator. These glorious effects you may produce—this vast reward may be the price of your labour—this new creation, more delightful even than the first, more replete with the elements of good—this divine work you are permitted to carry forward, and under the aid and blessing of God to complete. The whole of its progress you may watch—and see the chaos of moral darkness and confusion arrange its discordant elements, grow bright with the divine radiance of the sun of righteousness, and green and fruitful under the quickening breath of God's holy spirit.

The mode which has been now recommended is that which Jesus himself adopted. He came to his own himself, and to the lost sheep of the house of Israel he first sent his apostles. The whole ministry of Jesus was confined to the children of Abraham, and it was only when they had rejected the counsel of God against themselves, that the gospel was offered to distant nations. Nor would the apostles have been able to fulfil their mission among the Heathen, had they not received supernatural assistance. To such aid Christians of this day can make no pretension, and therefore their first duty seems to lie where they can best operate without it. Their first duty, we say, because in that sphere they can with the same resources effect the most good. For whom can men most readily influence but those of like habits and feelings with themselves, those to whose minds a common tongue gives an immediate access, those whose prejudices being known can be effectually encountered, whose wants can be supplied because they are obvious, whose diseases can be removed because their origin, effects, and remedy, experience has fully declared? And in what place can the good man have so much influence as where he has spent his life, where his family and connexions are the living heralds of his praise, where the influence of his own character is aided by that of his friends and associates? Such an one appears clothed with the power not of one man but of a host. He speaks with the united voices of all his countrymen who share in his excellences and patronize his exertions. Sent by many, he speaks not only his own but their sentiments. He acts for himself, and he acts as a representative. He speaks as a man, and he speaks as a *missionary*. He uses his individual influence, and he uses the influence of thousands. And of thousands too, it must be observed, who live and breathe in the very country and before the eye of those whose regeneration is the object to be secured—of thousands whose motives admit of no sinister interpretation, not of such as are almost lost from existence by reason of an intervening hemisphere, who are known only by the hearing of the ear, and suspected perhaps of aiming by spiritual arms at temporal dominion. No; in the home mission it is not a stranger seeking intercourse with a stranger, aided by no kindred feelings, habits, or interests, but it is a citizen seeking the good of a citizen, a neighbour of a neighbour, a brother of a brother, those whose interests are indissolubly linked together.

It is of importance to remark that the alternative to the plan now suggested is not the adoption of another perhaps equally, perhaps more, beneficent, but the continuance of ignorance, vice, and misery. Long enough to set its inefficiency beyond a question has that mode of Christianizing the people been tried, which consists in building places of worship and supporting stationary ministers. Such a remedy is wholly inadequate. It does not reach the disorder. Good as it is for certain objects, it leaves almost untouched the evils of which we have complained; while the very persons who most need the aid of the Christian minister, the greater part of the working classes of society, to whom of all others religion would prove a solace and a friend, these keep at a distance from the means of improvement, and pass their days in alternate labour, vice, and misery. We say, therefore, that such must be sought, or they will not be found. There must be a going forth into the highways and the hedges, into the moral wastes of our towns, and a compelling of the miserable dwellers there to come into the fold of Christ. This must be done; we must, as Jesus did, go about to seek and save that which is lost, or thousands of our countrymen, of our fellow-creatures, of our brethren, with their families and their descendants, will be left to brutalize in ignorance and vice—in themselves miserable, to their neighbourhoods a pest, to their country a dishonour, to Christians a disgrace.

It may be thought that our Sunday-schools and our Mechanics' Institutions meet and remedy the evils of which we have complained. But what is the fact? Are the evils actually removed? Does not an increase of population bring an increase of crime? In truth, our schools keep at a distance from the evil almost as great as that at which our churches stand. And for our Mechanics' Institutions, the same may be said, with this in addition, that the instruction which they supply is not of the nature required—is instruction which may teach men how to increase, but not how to use their means, how to controul the elements, but not how to controul their own passions. Something more is needed, and that something is of all other things the most important. Moral and religious aid the people need, and without it we fervently hope they will not long remain. Shall it be said, that an age which spent every passing year immense sums on the conversion of the Heathens, and provided intellectual food for all who chose to come and take thereof, left multitudes in that very country where these beneficent efforts originated, left multitudes in the very depths of moral and spiritual degradation? Alas! the reproach we have already incurred. It lies full and large upon us; how long? The Unitarian body will, we hope most ardently, do something to remove the foul spot. We speak not now of proselyting. The effort we call for is not only a home, but a moral or spiritual effort. We recommend no compromise with error, but solely the exhibition of the pure gospel of Christ. In the Christian armour we would have the soldier of Christ to go forth warring every where against moral and spiritual wickedness, that moral, spiritual, and domestic peace, may take the place of moral, spiritual, and domestic misery.

Something has already been done by other denominations, but the effort actually made is insignificant compared with the existing evil. Glad, therefore, shall we be, if haply so pleasing a vision rises before our sight, to witness Unitarian Christians actively and generally engaged to bring about a moral regeneration among the irreligious poor; glad to see our missionaries, men of God, stationed in neighbourhoods where their aid is needed, and visiting the population from house to house, drawing them by the cords

of love to the God of mercy and the Saviour of the world. Meanwhile, every good man can do something. Without the means of doing good, the real Christian cannot be. The sphere in which he moves will supply him with ceaseless opportunities of promoting morality and religion. Let them be well improved. Let the missionary spirit, that is, the spirit of beneficence, the spirit of Christ Jesus, be in every professor of his name. Let each one do what he can. More is not required. O, if this advice were followed, how much would be done! A little good done in ten thousand places would prove a moral blessing, great as is the power of the nurturing rain descending in the smallest drops. Too many are kept from doing what they can, because unable to do what they would. But if all were to do what they could, the aggregate would far exceed the wishes of the most sanguine. And if we of these latter days are unable to kindle again the sun which, in the age of apostles and apostolic men, shone in full glory in the world, let us by uniting our several tapers strive to rival the milder and pleasing radiance of the starry host. Our duty is not to refuse a less, because unequal to a greater good, but to do what we can and leave the result with God. Our American brethren have set us a good example. They have appointed at least in one town a Christian minister to the poor, the neglected, the outcast. Abundant is the reward of his labours, abundant his own satisfaction therein, and the satisfaction of those who strengthen his hands in his truly beneficent and Christian undertaking. Soon may London and Manchester and Liverpool and Bristol be blessed with domestic Missionaries, labouring in a like spirit, and with like success, to those of Dr. Tuckerman, of Boston!

THE FRENCH SECT OF SAINT SIMONITES AND THE "NEW CHRISTIANITY" OF ITS FOUNDER.

OUR interesting and enterprising neighbours across the channel are not content with overturning the Bourbon dynasty and terminating, it may be hoped for ever, the long reign of arbitrary misrule; they seem disposed to push bold and new principles in different directions, and inclined to carry out some to a length which may alarm the timid and stagger even the courageous reformer who has not been accustomed to consider the subjects of his attention, whether political or religious, with a mind altogether unfettered by former associations and prepossessions. Disenthralled as they are, it can hardly be expected that they will not run into some extravagances and excesses which the deliberate and cautious reformer of our more phlegmatic temperament may regret; but it may, nevertheless, be useful for us to watch the course which they take, wherever we see that which is worthy of imitation to imbibe a portion of their spirit (and much there is both to admire and imitate); and if from any superior advantages which we have long enjoyed, our views are in some respects more correct than theirs, a more intimate acquaintance and mutual interchange of our respective opinions may be advantageous on both sides.

We observe with pleasure, that in the midst of political contentions neither the absurdities and corruptions of the Catholic Church, nor the more prevailing and almost universal scepticism which has been the wretched alternative, have been able altogether to extinguish the strong natural bias of the

human mind to religious feeling. With free political institutions, the trammels of bigotry and superstition must soon be broken through; those who have long felt their absurdity and insufficiency are alive to the importance of a purer and a better faith, and many are anxiously looking round to find a sure path for their feet. Religious liberty being established, we shall probably, ere long, see numerous sects arise, as different from any which have preceded as are the institutions which give them birth. One which seems disposed to take the lead is the subject of this notice, and some of its leading principles are well calculated to gain for it considerable attention. Already crowds of auditors,* nobles, deputies, persons of rank, consideration, and talent, flock to hear the eloquent expositors of this doctrine; some persons of considerable ability write in its support; one at least of the public journals strenuously advocates its principles; and there are some indications of its extending in the provinces. Founded as their principles are on the two greatest and best rules of human conduct, love to God and love to man, in the largest sense, we cannot but so far as these are well applied wish them God speed; this we may do without being considered to admit all the conclusions at which they arrive, or to sanction all the enthusiastic feelings in which they may indulge. They have caught a glimpse of the glorious light of eternal truth, but as yet they seem hardly to know whence it came; its animating spirit they feel; they seem to luxuriate in the enjoyment of the benevolent principle; but confounding the dark veil of Catholicism, by which to them Christianity has been so long obscured, with the pure and heavenly spirit which is its essence, they have discovered one of the brightest gems of the celestial gift, and call it an improvement of their own. An improvement it is, and no trifling one, on the selfish, exclusive principle which has too often assumed the form and usurped the claims of pure Christianity; but this needs not, nor admits of, any improvement in itself, however much its professors have fallen short of acting up to its principles. There is one singular feature in the proceedings of this sect, that although their leading object is the amelioration of the lower classes, they admit into their society only persons of some influence, either from their station or their talents. Before we enter on a view of their opinions, it may be well to furnish our readers with a slight sketch of the founder of the sect, abridged from a memoir drawn up by one of his followers.

Five years since a philosopher died in poverty, abandoned and forgotten. Throughout a life of labour and sorrow, crossed by tempests, but devoted to the love of truth and the study of humanity, to the development of its moral laws, its progress and future condition, this man met only with derision and ingratitude; but he still persevered, establishing his principles, never foiled, never despairing, even to his latest sigh which he breathed out attended only by one faithful disciple, and two or three friends; and yet at the present moment, in the midst of parties, factions, thrones falling and fallen, there springs up a numerous and powerful school which acts and speaks only to spread the name, the doctrine, the words of Saint Simon. Surely so striking a fact demands attention. Who is this man who comes to life again after so obscure a death; whose doctrine developed and spread by an extensive proselytism threatens religion and politics with complete

* The *Messenger des Chambres* states, "On Sunday, 23rd November, nearly 3000 persons attended the meeting of the Saint Simonites, in their Hall in the Rue Faithaut. M. Barrot, a young student, pronounced a very eloquent discourse on liberty and religion."

revolution? What is this school, active, indefatigable, full of strong convictions, elevated talents, which, every day recruited and strengthened, writes, preaches, teaches, braves all the force of ridicule, returns the contempt it meets, and marches forth openly to the conquest of society?

Claude Henry, Count de Saint Simon, was born at Paris in 1760. He was of the family of Saint Simons, on whom Louis XIII. showered his favours, and which, in the time of Louis XIV. and the Regent, had an illustrious representative, whose voluminous work proved him to be one of the distinguished writers of the age. Henry de Saint Simon was proud of his birth, and often referred to it. On one occasion he disclaims literary pretensions, and says, "I write as a gentleman, a descendant of the Counts of Vermandois, as heir to the pen of the Duke de Saint Simon." Again, elsewhere he says, "Whatever there is greatest in deeds or in sayings, has been done or said by gentlemen. Our ancestor, Charlemagne, Peter the Great, Frederic the Great, the Emperor Napoleon, were born gentlemen; and the thinkers of the highest order, Galileo, Bacon, Descartes, and Newton, were all gentlemen." There are few details of the infancy of Saint Simon. In one of his letters he begins the narrative of his life in 1777, when he entered on the military profession. Two years afterwards he went to America, and served under Bouille and Washington. To a youth full of enthusiasm, and who at the age of seventeen made his servant wake him every morning with the words, "Rise, Count, you have great things to do," a new world and a revolution was an interesting spectacle. He conversed with Franklin, assisted at the emancipation of a great people by arms, and was from that moment convinced that the revolution of America indicated the commencement of a new political era, and would introduce important changes into the social order of Europe. He remained five years in America, proposed to the Mexican government a plan to unite the two seas, which met no encouragement, returned to France, and travelled in various parts of Europe, directing his attention to important and useful undertakings. He was not drawn into the vortex of the revolution, but remained calm; and, as he says, "thought of founding a grand establishment of industry, and a scientific school of perfection." Count Redern, a Prussian, joined him in this enterprise; but wanting the strong benevolent impulse of Saint Simon, soon relinquished it, and the latter turned his attention to science. Then he perceived the necessity of a new philosophical system, and conceived the plan of laying the foundation of the French school. After some years' intense study in France, he visited England, at the peace of Amiens, and afterwards Germany. In 1808 he published "*L'Introduction aux Travaux Scientifiques du 19^e siècle*," an admirable work, but little known, only 100 copies having been printed to distribute among literary friends; in 1810 he published "*Prospectus d'une Nouvelle Encyclopédie*." In the dedication to his nephew, Victor de Saint Simon, an original enthusiasm appears, unequalled even in Diderot. In politics he first published, in 1814, a pamphlet, "*De la Réorganisation de la Société Européenne*." New and striking views of historical facts distinguish this tract of 120 pages, which ends with the passage so often quoted by his school,—"*The golden age is not behind but before us; it consists in the perfection of social order; our fathers have not seen it, our children will some day attain it, we must smooth the road for them.*" In 1815, in conjunction with M. Augustin Thierry, he brought out "*Une Opinion sur les Mesures à prendre contre la Coalition de 1815*." In this he urged his favourite position, that alliance with England was indispensable; that the English ought to be, from the similarity of their institutions, princi-

ples, and interests, for the future, the natural allies of France : this, a few weeks before the battle of Waterloo, was any thing but popular. The year 1817 produced "*L'Industrie*," also with M. Thierry and another fellow-labourer; in this work he considers the parliamentary and representative system as only a passage or transition between the feudal state of society and a new order of things which will be introduced by industry. "*L'Organisateur*," in 1819, presents an historical picture from the eleventh century, with systematic inductions for the future; and a pamphlet on elections appeared in 1820. "*Le Système industriel*" followed; in this there are some fine developments of his theories and beautiful passages on individuality and liberty, with some most luminous applications of history to the future. He warned Charles X., in 1822, in "*Les Bourbons et les Stuarts*," not to trust to courtiers and nobles, but to unite himself intimately with the now privileged classes, or his fall would be inevitable. "*Le Catéchisme des industriels*" appeared in 1823-4. Still Saint Simon was not heard; constitutional struggles drowned his voice; disdain, mockery, forgetfulness, and poverty, were the price of his labours. He ardently loved glory and mankind; man was deaf to his appeal, glory delayed its approach, and was destined only to grace his tomb. How frightful the smile which agitates the lip of a man of genius, brooding over the ingratitude of his age! The struggle must have been terrible in the breast of Saint Simon, for he sunk under it, and rejecting life with invincible disgust, resolved to destroy himself. The blow was struck, but was not mortal. Since death escaped him Saint Simon understood that he had yet something to do; he wished to live: raised from the abyss, a religious sentiment inspired him, which vivified, sanctified, and renewed his existence; he became the prophet of the law of love. "*Le Nouveau Christianisme*" appeared. He died in 1825. After entering so profoundly into the conception of God and religion, he obtained an unalterable tranquillity of mind; and he felt secure of his future glory, of the prevalence of his ideas, and of the welfare of society. An hour before his death, having at his bedside his single, faithful disciple, and two or three new friends, for his old ones had forsaken him, mastering his sufferings, he exhorted them, "Be of good courage, the pear is ripe, you will gather it; the sequel of our labours, the religious part, will for some time be misunderstood; Catholicism is opposed to science, and a similar opinion will be entertained with regard to all religious professions; but go forward constantly, and remember, that energy is essential to accomplish great designs."

The "*Nouveau Christianisme*," in the form of a dialogue between the "Conservateur" preserver, or adherent of ancient forms, and the "Novateur," the advocate of the improved system, begins with the declaration of belief in God, and in the divine origin of Christianity; insists on the distinction to be made between the divine principle, which, as regards human conduct, is resolved into one, "that men should act towards each other as brethren," and the complicated systems, which are the innovations of priests, and which, although they may have had their use in the infancy of the church, require from time to time to be renovated. Society, therefore, should be reorganized on a principle which will be most conducive to the physical and moral welfare of the most numerous class—the poor; "in this, and this alone, consists the divinity of the Christian religion." The primitive church is held up to admiration, and is declared infallible for the age in which it existed. The great falling away is dated from the 15th century, as the period when the desire of temporal power almost annihilated all that was spiritual; from that time the clergy was no longer Christian,

all their opinions, morals, and dogmas, were heretical, being founded on the false basis of temporal power and aggrandizement. The Christian religion, as at first instituted, had only a limited and incomplete organization, acknowledging the law of force, where it inculcated the rendering to Cæsar that which belonged to Cæsar, whilst new Christianity, in its perfection, ought to found all power, temporal as well as spiritual, on the law of brotherly love. The new system, as well as the old heretical ones, should have its moral code, its forms of worship, its dogmas, its clergy, its head ; but its morals must be considered as of the first importance, the modes of faith and worship must be esteemed only as accessaries to fix the attention of the faithful on its moral principle.

The author then proceeds to review the Catholic and the Protestant (Lutheran) religions, to shew wherein they have deviated from and corrupted the truth. Four principal accusations are brought against the Pope.

That the instruction given to the laity did not lead them to true Christianity.

That the education of the priesthood was not such as to render them capable of directing their flocks in the right path ; theology, or the art of arguing on their dogmas, being alone cultivated, and in every other kind of knowledge the clergy being surpassed by the laity.

That in his civil government he pursued a system more injurious to the moral and physical interests of his poor subjects than any lay prince. As an instance of the corrupt practices, he notices the fact of a baker being fined in Rome for selling bread too cheap, because most of the bakehouses belonged to some of the cardinals.

That he established and protected the two institutions of the Jesuits and the Inquisition. "The spirit of Christianity is mildness, goodness, charity, and, above all, sincerity ; its arms are persuasion and demonstration ; the spirit of the Inquisition is despotism and rapacity, its arms violence and cruelty ; the spirit of the society of Jesuits is *egoisme*, the exercise of universal dominion over clergy as well as laity, and its arms are secrecy and deception."

The impulse given to civilization in the 15th century, by the discovery of America and other causes, produced laymen of distinguished eminence in various branches of science and art ; the influence of commerce was more extensive, and the clergy no longer maintained that mental ascendancy which had long been the source of their influence. "The divine founder of Christianity had commanded his apostles to labour unceasingly, to elevate the lower classes of society, and to diminish the importance of those who were invested with the rights of power and legislation. Up to the 15th century the church followed this Christian direction ; almost all the cardinals, and all the popes had been taken from the plebeian ranks, and often from families pursuing the lowest avocations ; by this policy there was a constant tendency to diminish the importance of the aristocracy of birth, and to substitute that of talent. At the end of this century the system was altogether altered ; the spiritual power ceased to struggle with the temporal, it no longer identified itself with the lower classes, but adopted for its object the preservation and enjoyment of the riches acquired by the labours of the church militant. For this purpose it made with potentates this impious compact : 'We will employ all our influence to establish for you arbitrary power ; we will declare you kings by the grace of God, we will teach passive obedience, will establish the Inquisition and the Jesuits, which will secure the ascendancy of the rich over the poor ; and, in return for this treason

against the interests of those whose rights our divine Founder had especially charged us to defend, we require you to preserve to us the possessions which have been the fruit of the apostolic labours of the church, and we desire to be maintained by you in the enjoyment of the honorary and pecuniary privileges which have been granted to us by your predecessors.' This compact, which has not enough engaged the attention of philosophers, took place in effect when Leo X. ascended the papal throne ; before this time indulgences had been granted as rewards for undertakings useful to society, such as the construction of bridges, roads, &c. Leo threw off the mask, and declared publicly that the produce of the plenary indulgences, which he charged the Dominicans to sell for the Holy See, should be appropriated to the toilette of his sister. Thus stood the only European religion when Luther began his insurrection against the Court of Rome. Luther rendered an immense service to civilization ; but for him papacy had completely subdued the human mind to superstition, in extinguishing all morality. But, in his reforms, Luther left much to his successors. The Lutherans are accused of heresy, in having adopted a system of morals far below that which is suitable to Christians in their present state of civilization. To establish this our author examines four important questions.

What was the state of society when Jesus commissioned his apostles to reorganize the human race ?

What was its state when Luther effected his reform ?

What was the reform then necessary to restore the papal religion to that of Jesus and his apostles ?

In what did the reform of Luther consist ?

These questions are discussed at considerable length, and the conclusion drawn is, that instead of adopting the measures tending to increase the social advantages of the Christian religion, Luther restored it to the points whence it started,—he rendered it independent of the social system, and recognized force as the power from which all others must emanate ; the clergy were reduced to the situation of humble suppliants of temporal authority, and the most pacific tendencies were rendered wholly dependent on men of violent passions and warlike pursuits. The Protestants are then accused of adopting an inefficient form of worship. To attract and stimulate the attention of mankind, it is considered necessary to cultivate eloquence in the preachers ; the poets should second their efforts, by furnishing choice pieces for recital in chorus, so as to render all the worshipers preachers to each other. Musicians, painters, sculptors, and architects, should all lend their aid to excite in the soul sentiments of fear, hope, and joy ; whereas Luther reduced worship to simple preaching, banished all ornament, suppressed music, and all that is calculated to affect the passions. An erroneous system of faith is then charged against Protestants, attributed to undue attention and regard to the Bible, without duly considering to what extent it was particularly adapted, and how far it was limited, to the initiatory state in which it was promulgated—the undue use of it is then charged with a tendency to carry back the mind too much to a low state of civilization, instead of leading it forward, and adapting it to an improved state of society ; it is also accused of tending to foster desires of an equality in society absolutely impracticable, and of discouraging a system by which men of the highest ability in the arts, sciences, and industry, may best promote the interests of the lower classes.

Towards the close of the first part, we have a declaration of the firmest conviction that the intelligence which brought forth so sublime a doctrine

eighteen hundred years ago, must have been supernatural, and that this affords the firmest assurance that Christianity is a divine institution, and that God will grant his special protection to all those whose labours are devoted to the diffusion of his sublime, fundamental doctrine; and it concludes with a long address to the European monarchs forming the Holy Alliance, and finally exhorts them thus:

PRINCES,

Listen to the voice of God which speaks to you by my mouth; become good Christians. Cease to consider mercenary soldiers, nobles, heretical clergy, and perverse judges, as your principal supports. United in the name of Christianity, know how to fulfil all the duties which it imposes on potentates; remember that it commands them to employ all their powers to increase as speedily as possible the social welfare of the poor.

The details and developments of the institutions, forms of worship, and scheme of faith and morals, are promised in a subsequent part: these, with the present views and proceedings of the sect, may claim our attention on some future occasion. We have here aimed to give a concise and accurate idea of a work which is cited as a text-book by an energetic, active body of men, whose opinions will have some weight in the revolution which seems in course of operation in the views, political, moral, and religious, of France, and, in different degrees, throughout the civilized world. That it is on the whole a vast improvement on the mummeries of Catholicism, on the chilling, selfish spirit of nominal Deism and practical Atheism, and on the thirst for military glory, which have been so long in the ascendant, none can doubt. Although there may be some crude ideas and some untenable positions, the obligations of the second commandment are strongly enforced, and often in a new and interesting light.

We should have been far better pleased and satisfied if the foundation-stone of all religion, the first great commandment, had not been so much overlooked, and if the animating motive of a future life with which it was the peculiar object of Christianity to stimulate the moral and mental powers of man, had been allowed its due importance. Still, where the call on the benevolent principle is so strong, where the advancement of the best interests, moral, mental, and physical, of the great mass of mankind is the system, where the divine authority of the Christian revelation is maintained, a great deal of true practical Christianity must be diffused. And if by the appeal to the passions, and the cultivation of the most delightful of all the human affections, some enthusiastic extravagances may arise, we will hope that they may be tempered by the better principles, and serve only as stimulants to the attention and regard of the careless and selfish, so that on the whole the most important interests of man will be essentially promoted.

LINES BY MR. LUCKCOCK.

SIR,

THE circumstances under which the annexed verses were written, you may, perhaps, admit as a sufficient plea for their insertion in your moral, as well as theological and critical Miscellany. It is now exactly half a century since they were penned; I was at that time in my 20th year; and as they were intended solely as a moral pledge to myself for my future conduct, they have not undergone the correction of a single word. I attempted to make them interesting to my heart, and thus create a guarantee to my principles; and whatever aberrations I may subsequently have made, (Heaven knows their number and extent,) I hope I am not under a delusion in saying, that I have never lost sight of my good resolves. The excellence of the example may make some amends for the mediocrity of the composition; and your readers may pardon the egotism, for the sake of the opportunity thus afforded of calling upon the youthful class of the present day, to "Go and do likewise."

JAMES LUCKCOCK.

December 21st, 1830.

HAPPINESS.

Celestial Happiness!—may I presume
(To thee desirous to be better known)
To step within thy portals, and illumine
My anxious mind from thy all-cheering throne?

Shin'st thou complacent on a chosen few,
Who never courted thine auspicious smile;
Who, born to affluence, no plans pursue,
And (save in dissipation) know no toil?

Then indolence is bliss; but full as well
Might stagnant waters purify and clear:
Conviction soon each slothful mind must tell,
No weight is worse than lassitude to bear.

In Grandeur's envied path to guide our way,
And shine, as glittering stars, among mankind;
Is this content?—its giddy votaries, say,—
Or but a shadow, fleeting as the wind?

Can splendid trophies, rais'd from wasting wars,
Give heart-felt peace while laurel crowns the brow?
Alas! the generous heart must mourn the cause
That for one's weal requires another's woe.

Does he alone possess the golden prize,
Whose only study is to hoard up wealth;
Who every comfort to himself denies,
Nor thinks gold dearly bought with loss of health?

Delusive choice! So might the goaded slave
Be richly blest in India's torrid mine;
Who has no hope of rest but in his grave;
Denied the poor indulgence to repine.

Let gay, fantastic Pleasure boast her sweets,
 And spread her net for unsuspecting prey ;
 While, without intermission, she repeats
 Her luring song—"Ye mortals, come away ;
 "Leave all your cares, your troubles all forget ;
 And pay your homage to your festive Queen ;
 Enjoy this moment, leave the rest to fate—
 Come, come and taste life's most enchanting scene !"

Ah ! trust her not, beware her specious wiles ;
 Remorse attends close-treading in her train ;
 Her rose-strew'd path, cheer'd by her sweetest smiles,
 Leads on to ruin, infamy, and pain.

Where, then, ah where ! shall inexperienced youth
 Th' unerring guide to Happiness e'er find ?
 How oft do reason and the clearest truth
 To headstrong passion tamely yield the mind !

No vain delusion now would fancy paint—
 No idle dreams enthusiastic tell ;
 Experience, truth, and reason, all consent,
 That *active goodness* will the prize reveal.

'Tis this can mitigate our greatest ills ;
 Our dearest joys sublimely can improve ;
 The voice of discontent it sweetly stills,
 And breathes tranquillity and boundless love.

This gives a firm cement to Friendship's bond ;
 Each social, generous feeling opes to view ;
 It pours the balm of pity in each wound,
 And flies unask'd, preventing worth to sue.

Base Envy, sickening at another's joy ;
 And Malice, sharp corroder of the mind ;
 And foul-mouth'd Slander, ever to destroy
 Fair Reputation's honest fame inclined ;—

At Virtue's first approach, abash'd they fly,
 And in their place a gentle train succeed ;
 Forbearance mild, Good-will, warm Charity,
 Each generous thought, each heart-approving deed.

In conscious dignity the mind she bears ;
 Of intellectual pleasures shews the worth ;
 Forbids to stoop to sordid, grov'ling cares ;
 And points to joys above this fleeting earth.

Virtue adds grace to Beauty's brightest bloom,
 It smooths the brow of venerable age ;
 From Death's cold pillow scatters every gloom,
 And borne in triumph quits this chequer'd stage.

This is the fountain—this the source from whence
 Th' exhaustless stream of pleasure ever ran ;
 This gives "a conscience void of all offence,
 In sight of God our judge, as well as man."

Ye happy few ! whose bosoms God-like glow,
 All nature wears to you a smiling face ;
 Serene and placid all your moments flow,
 And every zephyr wafes a tide of peace.
 Then let not little ignorance repine,
 Nor deem the ways of Providence amiss ;
 To conscience every act and thought resign,
 And kings with gold in vain would buy your bliss.
 In this shall meditation then agree,
 And shall not practice prove the mind sincere ?
 Shall folly, weakness, inconsistency,
 Than cool deliberate choice, more strong appear ?
 T' improve each good, to check each base desire,
 From prejudice and superstition free,—
 To this may I with ardent hope aspire ;
 And, daring to be virtuous—happy be !

ELLIS'S POLYNESIAN RESEARCHES.*

THESE are interesting volumes. The facts detailed are as novel and striking to the European reader, as would be to him the aspect of the glorious islands of which they speak, and the style is as transparent as the waters by which they are surrounded. The writer is evidently a man of singular ability. He has written a book in which the scholar and the humble Christian may be equally delighted. And he has not written a book because he had a book to write. He is not, as are so many writers of the present day, a manufacturer of books. He has written because his mind was full, and because he felt that in writing he might do honour to the missionary cause. That cause we identify with the cause of Christ, and heartily do we wish it God speed, whatever sect of Christians may lead the way. And more credit will, we are sure, redound to that sacred cause from the volumes now before us, than all the inflammatory speeches and misguiding reports of many of its misjudging friends. The general fact of the sudden changes which took place not long since in favour of Christianity in the South-Sea Islands, we suppose our readers to be acquainted with. Those who wish to know the details, we refer to Mr. Ellis's work, designing to limit our notice of the volumes to such passages as may appear most suitable to the pages of the Repository.

We are not a little surprised to find so judicious a writer as Mr. Ellis asserting that, in reference to the conversion of the ignorant Heathen, "Christianity must precede civilization." His own volumes afford to our minds the disproof of the statement, and from their contents, and from other sources, we should be disposed to affirm that Christianity and civilization must proceed together, hand in hand, step by step, but that if either precede, it must be some degree of civilization.

The labour bestowed on the Society Islands was for a long time fruitless.

* Polynesian Researches. By William Ellis. 2 Vols. London, Fisher.

Fifteen years passed away in exertions the most energetic and well-sustained, and produced not one true convert. All the servants of the Missionary Society were not, indeed, equally persevering. Some withdrew from the vineyard on account of the difficulty of working the soil, and the absolute want of any reward. In the Greenland Missions also the Moravian brethren laboured for five or seven years patiently and diligently, without making the least favourable impression on their hearers. Nor are instances wanting of persons who entered on the work not having fully counted the cost, and who soon therefore withdrew from it in disappointment and disgust. Nay, in a few cases, missionaries have become profligates. Were it our object to heap together cases of failure, we could easily effect it. But we merely wish to make this general allusion to the subject in order to remind those who triumph over the withdrawal of Mr. Adam from the missionary work, that they are challenging an investigation which may turn out to their disadvantage. We have no satisfaction in exhibiting the failure of our Christian brethren in their honourable labours. We wish they could say the same of us. But we must not, we will not, allow the cause of truth to suffer in our hands by reason of the implication which they labour to propagate, that all the failures are with us, and all the triumphs with them, and that, therefore—such is the inference—our cause is radically bad, and the hand of Heaven against us. There has of late been no little sneering at the cause of Unitarian Christianity in India. A sneer is not a Christian grace, and there is in all cases a danger of its turning into tokens of vexation and regret. Let us look at facts. Rammohun Roy informs us, in the year 1824, that “the Baptist missionaries in Calcutta confess openly that the number of their converts, after the hard labour of six years, does not exceed four,” and “the Independent missionaries of this city, whose resources are much greater than those of Baptists, candidly acknowledge that their exertions for seven years have been productive only of *one* convert.” Let us turn from him to Mr. Adam. “The result of my own observations, of my examination of the different missionary accounts to which I have had access, and of my inquiries from those who, in some cases, have had better means of knowing or of being informed than myself, is, that the number of native converts, properly so called, now living, and in full communion with one or other of the Protestant Missionary churches, does not exceed *three* hundred. It will give me pleasure to see it proved that there are nearly a thousand baptized natives; but it will not surprise me if an accurate investigation should shew that the number of such persons is even less than that which I have stated.” Three hundred native converts then are the only actual fruit of all the labours of all the missionaries of all the Protestant churches, except the Unitarians. And how many have they? William Roberts has a congregation of not less than fifty native and adult converts, and there are as many more in the vicinity of Madras, who, from the distance of their abode from the chapel, are able to attend at the services only occasionally, and some, perhaps, hardly at all. At Secunderabad, Chiniah is the minister, and much the same may be said of him and his district. We offer these as approximations to the exact truth. They are made on the authority of William Roberts’ son, now in England. Waiting for accurate details, we are content to take the sum-total at one hundred and fifty, and then the Unitarian body with only two missionaries, both natives, neither possessed of learning, or riches, or power, have one half as many actual native converts as are possessed by all the Protestant Missionary churches in India. This astounding fact may well stop the mouth of gainsayers, and lead Unitarians to hope

in a greater harvest, when, as quickly we trust they will be, their labourers are more numerous.

The question of the chief points insisted on by the missionaries in their religious teaching has been agitated. We do not find much said in these volumes on the Trinity. Jehovah appears to have been exhibited to the natives as distinct from Jesus Christ; though in one instance at least, the two are confounded. In reference to other points of reputed orthodoxy, the evidence of the work is clear enough.

"Their aim had always been to exhibit fully, and with the greatest possible simplicity, the grand doctrines and precepts taught in the Bible, giving each that share of attention which it appeared to have obtained in the volume of revelation. God they had always endeavoured to represent as a powerful, benevolent, and holy Being, justly requiring the grateful homage and willing obedience of his creatures. Man they had represented as the Scripture described him, and as their own observation represented him to be, a sinner against his Maker, and exposed to the consequences of his guilt. The love of God in the gift of his only-begotten Son, as a propitiation for sin, and the only medium of reconciliation with God, faith in his atonement, and the sinner's justification before God, were truths frequently exhibited: the necessity also of Divine influences to make the declaration of these truths effectual to conversion."

Now, there is a sense in which we ourselves could take this as the exposition of our creed. But the conventional meaning of the words as they are used in the quarter whence this book comes, and to which it is chiefly addressed, requires us to declare, that though the missionaries taught not Calvinism, they taught orthodoxy—orthodoxy, we grant, reduced in its tone, and divested of somewhat of its repulsiveness—still the prevalent orthodoxy of the day. Nor do we doubt that if Mr. Ellis was called upon to explain himself more fully, he would expand the above statement to a size, and develop from it features, that would be as little acceptable to the Unitarians, as conformable to the teachings of the gospel. * In this connexion we may adduce some illustrations of the shrewdness of the natives on the subject of religion, and the unsuitableness of some of the points of orthodoxy to the unperverted mind.

"They felt interested in their destiny, (Adam and Eve's,) and asked whether after the fall and expulsion from Paradise they had repented and obtained pardon; and at one time, when, in answer to this question, it had been stated that there was reason to believe that they had obtained forgiveness and were now in heaven, the native inquired how Adam's crime could affect his posterity after the guilt contracted by it had been removed even from the perpetrators of that crime."

Another proposed the following query:

"You say God is a holy and powerful Being, that Satan is the cause of a vast increase of moral evil in the world, by exciting or disposing men to sin. If Satan be only a dependent creature, and the cause of so much evil which is displeasing to God, why does God not kill Satan at once, and thereby prevent all the evil of which he is the author?" "The duration of sufferings inflicted on the wicked in the future state was occasionally introduced, and more than once I have heard them ask if none of their ancestors, nor any of the former inhabitants of the islands, had gone to heaven. This to us and to them was one of the most distressing discussions upon which we entered." "We could perceive a painful emotion among the people whenever the subject was introduced." "One on which we could not dwell with composure." "This feeling on their parts has been at times almost overpowering, and has

either suspended our conversation, or induced an abrupt transition to some other topic." "The doctrine of the resurrection of the body has ever appeared to them, as it did when announced by the apostle to the civilized philosophers of Athens, or the august rulers in the Roman hall of judgment, as a fact astounding or incredible. Of another world, and the existence of the soul in that world after the dissolution of the body, they appear at all times to have entertained some indistinct ideas, but the reanimation of the mouldering bodies of the dead, bordered, to their apprehension, on impossibility."

The welcome which missionaries to foreign lands have at first received, has often been misinterpreted into a willingness to hear the gospel, when, in fact, it was owing solely to a desire of improving by the superior skill of the new-comers in the mechanical arts. An instance given by Mr. Ellis may serve to illustrate this remark. A chief of the Society Islands remarked, that the missionaries "gave the people plenty of talk and prayer, but very few knives, axes, scissors, or cloth." This desire may, indeed, lead to something better. "Their" (the missionaries') "acquaintance with the most useful of the mechanic arts, not only delighted the natives, but raised the missionaries in their estimation, and led them to desire their friendship."

In every clime the great principles of human nature remain essentially the same. Our readers will remember who asked, "Have any of the rulers believed?" "They scoffingly asked the missionaries if the people of Matavi had attended to their word; if the king or any of his family had cast away Oro; declaring that when the king and chiefs heard the word of Jehovah, then they would also."

The vices of those who have conveyed missionaries, or the supply of their wants, to the stations in Heathen countries, have always proved a serious obstruction to the spread of the gospel.

"The ravages of disease, originating in licentiousness or nurtured by the vicious habits of the people, and those first brought among them by European vessels, appeared to be tending fast to the total destruction of Tahiti. The survivors of such as were carried off by these means, feeling the incipient effects of disease themselves, and beholding their relatives languishing under maladies of foreign origin, inflicted, as they supposed, by the God of the foreigners, were led to view the missionaries as in some degree the cause of their suffering, and frequently not only rejected their message, but charged them with being the authors of their misery by praying against them to their God. When the missionary spoke to them on the subject of religion, the deformed and diseased were sometimes brought out and ranged before them as evidences of the efficacy of their prayers, and the destructive power of their God. The feelings of the people on this subject were frequently so strong, and their language so violent, that the missionaries have been obliged to hasten from places where they intended to have addressed the people. Instead of listening with attention, the natives seemed only irritated by being, as they said, mocked with promises of advantage from a God by whom so much suffering had been inflicted."

We wish that all idols, idols of Christians as well as Heathens, the idols in the heart as well as in the temple, had suffered the same fate as Oro:

"They (the soldiers) entered the depository of Tahiti's former god—the priests and people stood around in silent expectation; even the soldiers paused a moment, and a scene was exhibited analogous to that which was witnessed in the temple of Serapis in Alexandria, when the tutelar deity of that city was destroyed by the Roman soldiers. At length they brought out the idol, stripped him of his sacred coverings and highly-valued ornaments, and threw his body contemptuously on the ground. It was a rude, uncarved log of aito wood, about six feet long. The altars were then broken down,

the temples demolished, and the sacred houses of the gods, together with their coverings, ornaments, and all the appendages of their worship, committed to the flames. The temples, altars, and idols, all round Tahiti, were shortly afterwards destroyed in the same way. The log of wood, *called by the natives the body of Oro, into which they imagined the god at times entered, and through which his influence was exerted*, Pomare's party bore away on their shoulders, and, on returning to the camp, laid it in triumph at their sovereign's feet. It was subsequently fixed up as a post in the king's kitchen, and used in a most contemptuous manner, and, finally, it was riven up for fuel. This was the end of the chief idol of the Tahitians, on whom they had supposed their destinies to depend; whose favour kings and warriors had sought; whose anger all had deprecated; and who had been the occasion of more bloody and desolating wars, for the preceding thirty years, than all other causes combined."

Those who wish to see the following remark illustrated and expanded, we refer to Mr. Ellis's pages: "Traditions of the deluge have been found to exist among the natives of the South-Sea Islands from the earliest periods of their history."

Mr. Hume labours to discredit miracles by adducing the alleged testimony of experience against them. The experience of the natives of these Islands was against the existence of ships without "outriggers," which are attached to all their canoes. Ships devoid of this, to them, essential appendage came, and what then was the testimony of their experience worth? We cite the passage to which we have made allusion. A prophet "predicted that in future ages an outriggerless canoe" would arrive in the Islands from some foreign land. Accustomed to attach that appendage to their single canoes, they considered an outrigger essential to their remaining upright upon the water, and consequently could not believe (on Mr. Hume's principle) that a canoe without one would live at sea. The chiefs and others to whom Mani delivered his prophecy, were also convinced in their own minds that a canoe would not swim without this necessary balance, and charged him (on Mr. Hume's principle) with foretelling an *impossibility*! But when they saw the European vessels, their scepticism departed, and they "unanimously declared that the prediction of Mani was accomplished, and the canoes without outriggers had arrived." They have another prophecy from the same source, that a vessel without ropes shall come among them, which Mr. Ellis thinks the visit of a steam-boat would lead the natives to declare fulfilled.

The volumes contain descriptions of natural scenery, as uniform in exciting interest as they are diversified in character. And with all their various beauty, and with no little really fine writing, we never detect the rhetorician. The effect which the passages produce is not the result of art, but arises from their being a faithful and unlaboured transcript of the beauties of nature. But engaging as are these pictures, there are others which we prefer; we allude to the descriptions of moral and religious changes which are either detailed or implied in this interesting and valuable work. But the volumes must be read to obtain any thing like an adequate idea of the change which has been effected.

A PARABLE.

IN the depths of a cave young LIFE awoke as if from sleep.

And because she knew not whence she was, or whose hand had awakened her, she gazed intently towards the darkness behind her, and softly said, "Whence am I?"

When none answered, she lifted up her voice and cried aloud, "Whence am I?"

The cry resounded through the depths of the cave, and was heard in lower depths, and lower, till it died away into silence.

Yet was there no reply.

Then the spirit turned towards the mouth of the cave. Roses hung around it, and the vine put forth its clusters among the roses.

One stood without, watching till young LIFE should come forth into the sunshine. When she saw the angel, she marvelled at the beauty of his countenance, and said,

"Comest thou from the depths even as I?"

And the angel answered, "Thou hast arisen out of darkness, but I dwell in the midst of light. Thou art but now awakened; but I have gone to and fro for ages of ages. I am from Him who awakened thee, and my name is LOVE. Fear nothing, for I can guard thee whithersoever thou goest. Call on me, and I will be nigh."

Then seeing that the spirit looked on the flowers and fruits that hung around, he smiled, and laid aside the palm-rod that he bore, and gathered of the roses as many as she would: and the fruits which hung aloft he held within her reach.

When she went forward, at length, the whole earth was fair before her. She roved the meadows, and bounded over the hills, and trod the paths of the groves till she was wearied and athirst.

Then she looked around for the angel, but she beheld him not.

Remembering that he had promised to come when she had need, she called on his name; and he was there.

And he rebuked her, saying, "Are there not messengers sent unto thee from above and from beneath, and thou regardest them not? Wherefore art thou faint, when they are around thee who shall renew thy strength?"

Then LIFE gazed steadfastly, and saw that a multitude of spirits was near. They uprose from the flowers of the field, and thronged the thickets of the forest. They issued from the abyss, and came down from among the stars. They sang amid the clouds on the mountain-top, and their music floated on the still lake.

When the young spirit held out her arms, they came unto her, and ministered unto her more and more continually.

The angel LOVE also blessed her. When her path lay through the sultry desert, he made a shade for her with his wings. He opened a way for her in the tangled wilderness, and soothed her when the tempest burst around her head.

When she asked, "Shall there be always snares, and burning heats, and tempests?" he replied,

"Nay; but for a while. When thou art on yonder summit, a cloud shall bear thee where such things are not."

As she drew nigh the mountain, they that thronged around her went

back one by one, so that when she reached the summit, behold ! she was alone.

And she saw a thick black cloud rolling towards her, and fearing to be swept away, she clung to the earth, and cried fearfully to the angel ; but he was no where seen.

Then the skirts of the cloud hid from her the gay, bright earth ; and a heavy chill fell on her.

And as the damps compassed her round about, one looked forth brightly from the cloud and smiled.

It was the angel. He held forth his hand, saying,

" Though thou hast oftentimes forgotten me, behold me here in thy utmost need."

Then was revealed bright glory within the cloud, and the spirit sprang into it eagerly.

And as they sailed away into the ether, the angel cleft the cloud with his rod, and shewed unto his charge the path she had traversed. The glory in which she lay fell upon it, and made it wholly beautiful. The waters which had been dark now gleamed, and the tangled forests waved majestically in the golden light.

When she looked upwards, she saw how the radiance spread unto the depths of the heaven till her dazzled eye could see no further.

" Fearest thou ?" said the angel, as she bowed her head ; " I lead thee unto Him who awakened thee out of darkness."

" I would fain behold him," she replied ; " and what should I fear when I am with thee ?"

LETTERS FROM GERMANY.

(Nos. VI. and VII.)

SIR,

Heidelberg.

A VERY valuable posthumous work was published at Halle about three years since, containing a course of theological lectures delivered at that University, in 1790, to more than two hundred and fifty students, by the late Professor Dr. George Christian Knapp. The name of Knapp is justly held in great veneration by the orthodox portion of the Lutheran Church, which he might be said to represent ; and his learning, talents, and virtues, secured to him a higher degree of respect from all, than is often accorded to the best and wisest men by those who differ much from them in their religious opinions. The Editor is his son-in-law, Charles Thilo, Theological Professor at Halle. His preface contains many interesting notices of the author's opinions, studies, and writings. Knapp was, from the first, more a philological than a metaphysical theologian. When a student, it was his great endeavour to acquire whatever learning and knowledge should be possessed by an interpreter of the Old and New Testaments. This was proved by his *Disputatio ad Vaticinium Jacobi*, Gen. xlix. 1—27, before the completion of his academical years at Gottingen ; by the *Disputatio de Versione Alexandrinâ in emendanda Lectione exempli Hebraici cautè adhibendâ* ; and especially in his translation and illustrations of the Psalms, of which the first edition was published at Halle in 1777. He resolved to be a

biblical theologian solely. This was partly the result of his earliest education. His father, walking in the steps of Spener, laboured to substitute a simple, biblical, and practical mode of theological instruction, instead of that scholastic method which had prevailed in the seventeenth century. Besides his father, Knapp had Semler, Nosselt, Schutze, and Gruner, as his tutors at Halle; and afterwards, at Gottingen, Walch, Zacharia, Miller, and Michaelis. With the latter he maintained epistolary correspondence. He had as contemporaries engaged in the same good design, such men as Ernesti, Heilmann, Doderlein, Less, Morus, Seiler, Michaelis, Storr, Griesbach, in whose writings he found a rich treasure of biblical and practical theology. Steady in his original determination to acknowledge no sources of religious knowledge but the Holy Scriptures and the right use of reason, the metaphysical systems of Kant and other philosophers had little influence on his theological system. Hence he had few alterations to make in his exposition of it, when it was completed after the most careful and exact exegetical and historical studies. It has been reported, indeed, on oral testimony, that his views of Christian doctrine underwent a great change as late as 1794, after he had several times repeated his theological course. On this report his Editor remarks, "that, as far as he knows, Knapp never used refinement or subtilty in explaining scriptural expressions in a heterodox manner; that his philological integrity would never allow it; and that there are no evidences of the pretended change either in his first publications, or in his latest exegetical productions.*" The first impressions on his mind and heart, which are so influential on the future character, were, as he was wont to acknowledge with pious gratitude, entirely of that sort which are most remote from a light and careless manner of thinking with respect to religion and morality. They were calculated to cherish Christian faith, and an early and deep sense of the importance and obligation of religion, without depressing the natural vivacity of the youthful mind. At the University, his teachers and models were men who maintained what is essential to the creed of their church, and their influence upon him was certainly neither weak nor transient. At the same time, it was scarcely to be expected that the lectures of a Semler and a Gruner should not raise doubts in his mind, which might be in part strengthened and increased when, after entering on his office as a Theological Professor, he continued his studies independently. It could hardly be otherwise in a young man who felt a lively interest in the indications of the theological literature of that age. These doubts, however, and his departure from the old discipline consequent upon them, never went so far as either to enfeeble his faith as a believer in revelation, or his purpose as a purely biblical theologian. When he declared himself more decidedly in his later years on the side of certain views and doctrines, which with progressive illumination have been generally given up, the greater freedom of his earlier days was the more sedulously contrasted with it, and the difference misjudged by those who either could not, or would not, apprehend the reasons of it." In a journal of the year 1787, the Editor placed Knapp in the list of enlightened theologians, and added, "that, as a theologian, he is almost unshackled with prejudices: prudence only

* I observe that he has given a place in his lectures to Nosselt's exposition of Col. ii. 9, "In him dwelleth all the fulness of the Godhead bodily." Nosselt explains the expression of the fulness of divine instruction which is given to man through Christ, and that in a plain and substantial manner, (*σωματικως*), not figuratively, by shadows and obscure images, as in the religion of Moses.

and natural timidity held him back from an open declaration." It is remarked by our Editor, that as to prudence and natural timidity, those who knew Knapp more intimately, will easily find the names which would be more justly applied to him. The following is one of the latitudinarian passages which he more lately omitted: "Since the doctrine of the Trinity is very obscure, so that many doubts must arise in the minds of thinking men; since also in no one place in the Bible is it stated in all its extent, but must be collected from comparison of many passages, it is highly wrong to accuse of heresy, or exclude from salvation, such persons as, after a careful and honest examination, cannot find the Athanasian doctrine in the Bible. According to the principles of sound moral judgment, they incur no danger by involuntary error and ignorance." This passage was excluded by the author from the last copy of his lectures; yet it betrays no alarming excess of liberality; and the facts which it affirms, that the doctrine is obscure, and that a formal and full enunciation of it cannot be found in any one place in the Bible, were not and could not be disputed by himself, or by any other man. In the section on the Trinity in the present work, the spirit of the first passage is preserved, excepting the last part of it. I subjoin the concluding paragraph: "There are in the Divine Nature three who stand in inseparable connexion with one another, and are equal in glory, which three, however, taken together, are but one God. What is dark and mysterious in the doctrine proceeds from this, that no clear and satisfactory answer can be given to the question, in what sense and in what manner the three have the Divine nature in common, so as to be but one God. When the learned, with the help of their philosophy, tried to determine this in various ways, different ideas and illustrations of the doctrine necessarily arose, and from them strife and contention. On account of their different definitions, they accused one another of heresy, each excluded the other from a state of salvation, and in this conflict they commonly forgot to estimate and to inculcate what, according to the Scriptures, is the principal thing, namely, the doctrine of the unmerited blessings which we owe to the Father, Son, and Holy Ghost; and to apply the doctrine to the heart as a source of hope and joy. This is the great truth, which every disciple of Christ must believe from the heart, and this is the use which Christ requires them to make of it. But he never propounded the doctrine to mere speculation and investigation, and therefore established no such formulary as might produce them. It is quite certain, from the history of the three first centuries, that during that time there existed no form of words in general authority which defined the sense or prescribed the terms in which the doctrine must be received by all members of the orthodox church. Thus we find even in the fathers of the church universal, in Justin Martyr, Clemens of Alexandria, Origen, and others, ideas and expressions very different from one another, and from those which were decreed afterwards in the fourth century. It was not till that century that scholastic and metaphysical formularies were determined and authorized by law, which from that time have been bound up in ecclesiastical creeds. This was effected in that age by Athanasius, and at the Nicene Council, in opposition to the Arians. What is now called the Athanasian Creed does not belong to Athanasius. It is a production of the fifth century, and was first attributed to Athanasius in the seventh century. Its declaration, 'that whosoever does not think thus on the Trinity cannot be saved,' must be rejected; for the great body of ordinary Christians, who follow the Nicene language, think commonly of three Gods under the three persons, whatever pains the religious teacher may take to guard them against

it. But this is quite contrary to the doctrine of the Scriptures, and to that of the Creed; and it is altogether a great theoretical error. Must we then deny, that any who are in this theoretical error can be saved? Since, if they are pious Christians, they will be saved even in this error, so will those who maintain other wide views and forms of expression respecting the same doctrine, provided they sincerely believe in Christ, and do what he has commanded, and make a saving use of the blessings which we owe to Father, Son, and Holy Ghost. No man is saved by theological formularies, or holding fast any forms of words. We must conclude, that the hypotheses and definitions of the schools have nothing to do with the instruction of the people and of the young, since they cannot be made intelligible to them, but rather occasion great confusion and perplexity of thought. So judged once the Emperor Constantine (Epist. ad Arium, ap. Socr. I. 7): 'Such questions must not be commanded by any legal necessity; they are not even to be trusted to the hearing of all.' It would be well," adds the Lecturer, "if he had continued ever after faithful to this rule."

The history of theology forms a very interesting and instructive part of the work. In pursuing this way the student often discovers abundant sources of thought in regions where all appeared steril and desert at a distance. I extract the first part of an historico-theological passage, under the 9th article, "On Sin, and the Punishment of Sin," from a section which is headed, "Views of Human Depravity by the early Teachers of the Church, and in what Manner the Phraseology and Doctrinal Formulas of the Church have been constructed out of them by degrees:"

"The first Christian teachers of the church agree, generally, that death is a consequence of Adam's sin; but the entire biblical view of innate depravity is wanting in most of the Greek fathers, or at least it is not stated by many of them in a sufficiently plain and definite manner. Since no controversy on the subject had taken place hitherto, there was no ecclesiastical determination of it in general authority: yet it was the common persuasion, that a predominance of the sensual nature, or human depravity, had existed since the fall of Adam, and had spread as a universal disease through the race of man; but that this is to be considered as an actual sin, and that it will be punished as such, they never taught, but rather the contrary. (See Justin Mart. Apol. I. 54 sq.; Iren. adv. Hær. IV. 17 sq.; Athanagoras Legat. c. xxii.; Clemens Alex. Strom. III. contra Encratitas.) He says, 'No man is indeed pure from sin; yet a child which has itself never transgressed, cannot be subject to the curse (the punishment) of Adam; but all men who have the use of reason, through their natural depravity are led into actual sin, and are therefore subject to punishment.' Also (in Pædag. III. 12,) the Logos alone is without sin; for to sin is innate, and common to all. Cyrillus of Alexandria, in the Commentary on Isaias, declares that evil is not natural in men; and against Anthropomorph., Ch. viii. he says, 'Adam's descendants are not punished as such, not having transgressed the commandment of God with him.' So Origen, and those who followed him, as Basilus, Theodorus, who, according to Photius, wrote against those who taught that men sinned by nature, and not *φύσει*. There were among the Greek fathers some who derived evil desires, and the sins consequent upon them, from the mortality of the body, as Chrysostom and Theodoret. This hypothesis was resumed, and brought forwards by Whitby, de Imputatione," &c.

"In the earliest Latin Church, even in Africa, many of the fathers declared that death is the consequence of Adam's sin; but that the evil result is not a sin in itself considered, and is not punished as such. Cyprian says, 'A

new-born child has not sinned, except that by natural descent from Adam it has contracted the contagion of death. Through baptism sin is forgiven to it, not its own, but another's.' Ambrosius, on Psalm xlviii., says, 'A disposition towards sin there is in all, but this is not in itself sin. God punishes us only for our own sins, not for the crimes of another's iniquity, for those of Adam.' Also, according to Tertullian, (*de Testim. Animæ*, c. iii.) the consequence of Adam's sin is solely condemnation to natural death, in which opinion Hilarius agrees with him. Still we find in the African fathers before Augustin's time much more of indistinctness and indecision on this subject than in the Greek fathers, owing, perhaps, to misconception of the phraseology of the New Testament, which might be obscure to them, especially in the Latin translations. But by Augustin the doctrine was carried much farther. He affirmed the imputation of Adam's sin in the strictest juridical sense, and with it the total depravity of man, and his utter inability for all good, in a sense in which it is not affirmed in the Holy Scriptures. Perhaps this was greatly owing to the fact, that he had been formerly a Manichæan, for the doctrines of Manichæism in this respect were very severe. Hence Pelagius named Augustin's representation of original sin a Manichæan doctrine. Augustin maintained, 'that the consequence of Adam's sin is not only the death of the body, but eternal death, (*Mors secunda cujus non est finis*,) to which all men are subjected: also children, who have not thought or done good or evil. Yet some are rescued by the unmerited grace of God, *absolutum decretum*. (*De Civit.*, xiv. 1.) Fulgentius Rusp. (*de Fide*, c. xxix.) affirms, that children who have lived in the mother's womb, and died without baptism, must suffer everlasting punishment in hell. Many of the schoolmen taught the same, according to Petrus Lomb. b. ii. Augustin attributed a sort of physical effect to baptism, with which only he joined the grace of God. His followers, in support of their doctrine, generally, but not universally, maintained the natural traduction of the human soul; the Pelagians as generally denied it. Indeed, Pelagius denied not only the imputation of the sin of Adam, but even the physical propagation of human depravity. He taught that the moral nature of man is unaltered, and that man is now born in the same state in which Adam was created; that infirmity, imperfection, and death, have been natural to man from the beginning; that man will be punished solely by reason of his own sinful actions; that human depravity is not propagated by birth (*physicè*), but merely through the imitation of bad examples (*moraliter*) from Adam onward. *Omne bonum aut malum, quo vel laudabiles vel vituperabiles sumus, non nobiscum nascitur, sed agitur a nobis. Capaces utriusque rei, non pleni nascimur; et ut sine virtute, sic sine vitio procreamur.* These views differed widely from those of Augustin and other Africans, and, in many respects, also from the plain doctrine of the Bible. This was observed and objected by Augustin; and through the counter opposition of Pelagius, the zeal of Augustin was heated more and more, till it rose to the polemical degree. But the African or Augustinian hypothesis was by no means common in the fourth century.

"In the East (as in Palestine) they defended Pelagius and his doctrine, as according in many points with that of Origen. It did indeed differ from the prevailing opinion in the East at that time; but it may be seen in the indifference of so many Greek teachers of the church, that nothing had yet been decided on church authority; and that many of the Greek teachers were not at first aware of the importance of the doctrine. Even in the churches of the West, out of Africa, many saw nothing to be reprobated in the opinions of Pelagius at the beginning of the dispute; and Zosimus, the Bishop of

Rome, pronounced at first his acquittal ; but through the efforts of the Africans, and their union with the Anti-Origenists, it was at last accomplished, that the doctrine of Pelagius was formally condemned as heretical ; and after the year 418, the doctrine of Augustin became the prevailing one, at least in the western churches," &c., &c.

At some future time I propose to communicate farther notices of this useful work ; and I regret that I cannot gratify the theological student with larger portions of it, without making too great a demand on the pages of your Repository.

J. M.

SIR,

Heidelberg.

It is difficult to accommodate the terms of a language like the German, which is only surpassed by the Greek in fitness for exact verbal distinctions, with adequate and familiar English expressions. The foreigner feels this the more, because the metaphysical philosophy of Germany has scattered its vocabulary over almost every department of literature. I shall connect, with some terms that are in frequent use, brief remarks and quotations, which are intended to illustrate the sense in which they are used, as well as the manner of thinking of some men of eminence on several interesting questions.

Ideas, Objectivity, Subjectivity.—When impressions have been received through the senses, they are taken up by the understanding, and represented according to its innate laws of conception. Ideas are the result of this co-operation. That which is given by sensation is Objective ; that which is given by the understanding is Subjective. This is Kant's resolution of ideas of sensation. Hence he maintains knowledge *à priori*. The idea of causality, which is not given in sensation, must be given by the understanding. Thus Hume's scepticism opened the way to the idealism of Kant.

Sense, Understanding, Reason.—This is Kant's well-known distribution of the human mind. In this partition Understanding was wronged, and Reason was enriched and aggrandized at the expense of Understanding. Understanding has at length obtained a hearing, and is likely to be reinstated in all its rights. But that impartial justice may be administered, and both parties go out of court well satisfied, it is thought that a rich domain will be adjudged to Reason. That it may feel no degradation in being stripped of some of its exclusive titles, it will be declared for the future sole proprietor and lord paramount of the ground of moral judgments. The rest of the ancient estate of universal truths is to revert to the old possessor, and the shade of Locke will be appeased.

Objective Unity.—When several impressions made upon the senses are united into one object of perception, as when a ball is felt to be hard, round, smooth, and white, in the language of Kant the understanding is said to construct them into an Objective Unity.

Absolute Idealism, vulgarly confounded with Absolute Idiotism.—When we say of any man, that he knows himself, the subject and the object of knowledge are the same in a very intelligible sense. With the absolute idealist this is true of all knowledge. The mind makes its own objects ; it has none without itself : thus, if the mind knows what it is about, knowledge comes first and the objects afterwards ; because it gives them out, or creates them, and has no other objects. It would be more correct, perhaps, to say, that its knowledge is without an object ; and this is so much like knowing nothing, that the disciples of this school, which is now that of Hegel, (and it reckons a great number of disciples of different ages,) ought to be the most

unassuming of men, and confess with the philosopher of antiquity, that the end of all their speculation is, that they know nothing. The mystic does this, and finds at last that the whole duty of man is to believe, and let ignorant authority usurp the seat of knowledge.

Nature.—The material universe, or the external world. Its reality, which is still disputed by many, is very sensibly established, when our voluntary power is engaged in a conflict with physical force. This appears to be the only case in which the argumentum baculinum is able to enlighten the understanding; and happily, in this particular case of mental aberration, it cannot be applied without producing immediate conviction.

Naturalist.—"The object of his inquiry is Nature,—its substance, and its forms: with the first he becomes acquainted through his senses: he feels it to exist. His conceptions of the latter are the work of the understanding. The substance as such, that is as a mere subsistence, is quite clear: the forms, conditions, and changes, alone are obscure; yet they are conceivable by us, and therefore an object for our understanding. Nature itself is the substance, changeable indeed in its forms, but constant in its existence, and therefore a real object of inquiry."

Beauty.—"It is properly subjective; it is thrown upon the object by the soul of man. What is called objective beauty, and regarded as a property of external things, is merely their form. This is not Beauty itself; it only yields the conditions of the beautiful appearance. The real existence of Beauty is in the spirit of the observer, and it diffuses itself over the object, the forms of which are fitted to receive it. It is a fruitless labour to decipher the nature of Beauty out of harmony, proportion, or whatever name is given to the relations of the forms of things. What else is all this weighing and measuring than a help to the artist, who would represent the conditions of the object? They are mere form: the Beauty is the inspiration of the soul. There rests in the bosom of nature a second world, which is not the natural world; and wonderful as it is, all the objects of nature can be represented in this second world, in which, however, they acquire another character, and are represented under another and very different law. Let nature be contemplated, not merely as it is seen by the naturalist, but as the man of feeling and imagination sees it; with regard, not merely to its material constitution and laws, but rather to the impressions which it makes upon our heart; and it appears cheerful or severe, great, mighty, and sublime, or mild, soft, and beautiful. Imagine one to whom the sense of the beautiful and sublime should be all at once communicated, and a new world rises before him. The same natural objects are there after their proper forms, order, and laws; but through the interpretation of this second world they are become very different objects, and put on a very different nature."—(Seebold.)

Philosophical Speculation; that is, Natural Philosophy.—To speculate is to theorize, and Philosophical Speculation is theoretical reasoning on the facts of nature. This conducted Newton to the discovery of the law of gravitation. Its object is physical truth. To expect that moral and religious truth can be found in this way is a mistake which has led to mysticism and scepticism, to pantheism and atheism. It may make a Hutchinson, a Fichte, or a French Encyclopedist. "Natural philosophy knows no other reality than nature itself. If it were to speak of a God, it must be as an object of speculation only, while, pointing to the never-ending chain of causality, it discourses of the highest existence in nature, of the origin, and of the soul, of nature: but of God, as he is contemplated in religion, as intelligence and goodness, as the moral ruler of nature, it cannot speak. This is no accusa-

tion against natural science any more than it is against mathematical learning, that it teaches nothing of God, as we are taught to know God in morality and religion: but it is a great error to require of it what lies wholly without its province, that is, moral and religious truth. The term Philosophy has contributed to the confusion and its consequences: in antiquity the philosopher united the two offices of a teacher of natural science and a teacher of moral wisdom; and proposed not merely to assist the inquirer into nature, but to build up the whole intellectual and moral man."—(Seebold.)

Naturalism, Spiritualism.—In France the Naturalists intrench themselves within their exclusive maxim—sur le principe de la certitude. They acknowledge no reality but the facts of the sensible world. Hence the facts of consciousness,—that we feel, think, and will,—since they are undeniable, must be regarded in no other light than as the product of a material organ. This organ is their proper cause, and not a mere instrument in the service of the real power. On the other side, Spiritualism, which prevails in Germany, and has now very eloquent advocates in France, denies the existence of material forces, and contemplates the material universe only as a vast apparatus of organs or instruments. In every conjuncture of events we see only the sequence. The force acts through the proper instruments; but the organ is no more the power, than the engine is the steam. Since nothing but conjunction is ever discerned by our senses, if there is no reality but the facts which are observed by sense, or inductions from them, a cause is not a reality, and the whole doctrine of causes is a fiction. It is not surprising that Spiritualism should be pronounced a word of no signification by a late Westminster Reviewer, who defines a sensation to be, the reception, in the brain or spinal cord, of an impression which has been received in the organ of sense, communicated to the nerve, and transmitted by the nerve to the brain or spinal cord; and who resolves all mental phenomena into associated sensations—that is, by his definition, impressions received and combined in the cerebral organ. These indeed are words of great signification. They denote the change of an impression into a sensation, by a simple transfer from one portion of nervous matter upon another portion of nervous matter, which is differently lodged.

Jouffroy (Ancien Maître de l'école Normale,) remarks, in a very sensible preface to his translation of Stewart's Moral Philosophy, "that physiologists have never seen, and will never be able to see, that it is the brain itself which feels, thinks, and wills; and that all the facts of their observation respecting the connexion which exists between the organ and the phenomena of consciousness may be explained on the supposition, that the brain, like the nerves, is but an intermediate between the principle of sense, intelligence, will, and the external object, just as well as on the supposition that it is itself the principle. Whence it follows, that the latter assertion is purely hypothetical. It is possible, that in a more extensive and profound acquaintance with the facts of consciousness, demonstrative reasons may be found in support of the opinion which refers them to a principle distinct from the cerebral organ: or that, by examining more closely the hypothesis of the physiologist, it may be possible to reduce it ad absurdum. We have even particular reasons for believing that it can be done. Till then, let it be hypothesis against hypothesis."

Psychology.—Knapp says, "What is the nature or constitution of the soul of man, is one of those dark and difficult questions which can never receive a satisfactory answer in this our terrestrial life. There is nothing in the Bible by which it can be determined: there it is merely opposed to the

body ; this shall return to the earth out of which it was formed, but the soul shall return to God who gave it ; that is, produced it in a different manner from the body. Eccles. xii. 7. This is a manifest allusion to the history of Moses, (Gen. i. and ii.) in which he has preserved the most ancient Hebrew traditions, with which those of other Oriental nations appear to have agreed in the main. They are related quite in the spirit of the old world ; but they shew greater truth and consistency than the traditional stories of other nations. It is plain that, in the Bible, soul and body are distinguished continually as different substances ; and peculiar and distinguishing properties and actions are ascribed to them. This is in perfect accordance with the manner of thinking and speaking every where in the most ancient times : but it must not, therefore, be supposed that the Israelites of that age had the same ideas of the spirituality and immateriality of the human soul, which have prevailed in the later schools of philosophy. All antiquity, the Jews, the Greeks, and the less instructed nations, considered every thing which had the power of self-motion as animated by a spirit, and they conceived of this spirit as a substance quite different from gross body, yet like body ; or, as a subtle, corporeal substance like air, breath, *αἶμας*, spiritus. The doctrine of gross Materialism is so far from being supported by the language of the Scriptures, that it is directly opposed to it, since, according to this hypothesis, the soul has no proper subsistence, but is merely an accident of matter or of body. This was the opinion of the Sadducees among the Jews ; and Cicero mentions Dicoarchus among the Greek philosophers, as denying altogether the existence of the soul as a being distinct from the body. (Tusc. vi. 10.) The same has been done among the moderns by Hobbes, Toland, de la Mettrie, by the Author of the System of Nature, and others. An English physician, Wm. Coward, made a very unsuccessful attempt, in ‘Thoughts on the Soul,’ (London, 1704,) to reconcile the doctrine of gross Materialism with the Holy Scriptures. Also Priestley endeavoured in vain to place his notion of the soul on the ground of the Scriptures. It does however appear, from what has been said, that the late subtle Metaphysical theory of the perfect spirituality and immateriality of the soul in the strictest philosophical sense cannot be proved from the Bible ; for the ancients had not precisely the same notion of a spirit as our Metaphysicians. Christian theologians would have done better, if they had not gone beyond the Bible, and had left a question whose object lies far out of our sphere, to be settled by Metaphysicians. The doctrine of the immateriality of the soul, in the strictest philosophical sense, is far from being of such importance, in a religious view, as is commonly supposed. It is not fully demonstrated by all the philosophical arguments which have been produced ; and the doctrine of our immortality must not be built upon such uncertain ground. The most strenuous advocate of the soul’s immateriality must grant that God is able to annihilate a spirit, though a purely simple substance. How, then, should he not be able to make immortal a substance which is not purely simple ?”

Religious Philosophy—is much too shadowy and shapeless a creation to be fixed in a definition ; but it may be described. Mysterious as the poet’s phantasm of death, like that, its office is destruction. It aims a deadly thrust, and “no second stroke intends” at the whole body of science : but as every destruction prepares the way to a new formation, so the death of all science, ancient and modern, is to issue in the birth of a new philosophy named religious, which is to spring quick, and in complete armour, out of the head or heart of Mysticism. This philosophy is too lofty to be instructed by sense and the objects of sense. It regards experiment as the great instru-

ment of delusion, and all theory raised upon such a sandy foundation, as an unreal mockery. It acknowledges no reality out of its own ideal world; and this pure idealism is the subtil link which connects it with the philosophy of Schelling and Fichte. But this is no earthly connexion; for that philosophy soars far above earth and suns, and all material nature, till it is lost, with the soul of the philosopher himself, in the heaven of heavens of Pantheism. The corner-stone of the religious philosophers is the maxim, that science was born in the house of religious faith and feeling—that it has left its home, and must be brought back, and placed under the absolute tutelage of the inspired writings, as explained in the orthodox symbols, says the Protestant Mystic; while the Catholic, with greater consistency and frankness, would deliver over the unhappy truant to the discipline of the traditions of the church universal, which means, of course, his own.

Philosophical Theology—that is, Metaphysical. The following sketch of its history is from Knapp's Lectures:—"In the third century many learned Pagans and philosophers had become members of the Christian community. They connected their philosophical doctrines and terms with practical Christian truths, partly from the power of habit, and partly with a view to obtain for Christianity greater support and progress, as the Greek Jews had done—thus corrupting their religion. Justin Martyr, and the teachers of the Catechetical School at Alexandria, Pantæus, Clemens, and Origen, were of this number. From their time the prevailing philosophy of the day has been interwoven into Christian theology by men of letters; and the doctrinal system of every age has taken the form and colour of the philosophical school of that time. In the Greek Church, from the second century, it assumed the Platonic philosophy. Then followed the Aristotelian, first in the Greek Church, and afterwards in the West, where it spread universally after the eleventh century, especially through the Schoolmen. The Reformers, in the sixteenth century, ejected at first the Aristotelian philosophy out of Christian theology; but at the end of that century, and in the seventeenth, it was resumed by the theologians. Other philosophical schools followed, which prevailed over that of Aristotle, and were engaged in continual disputes with one another. In these controversies, the theologians took a very active part, and became successively followers of Descartes, Thomasius, Leibnitz, Wolf, Crusius, Kant, Fichte, Schelling: and it is remarkable that the doctrines of all these metaphysical schools have been applied by theologians of very different views in defending their own opinions, and attacking those of their opponents. Thus the Christian religion first, and afterwards the dogmas of particular churches, have been assailed and defended with arms taken from the philosophy of Plato, Aristotle, Leibnitz, Kant, &c. Thus it has been from the age of Clemens of Alexandria and Porphyrius, down to the present day. He who, in anno 70, placed himself on the metaphysics of Wolf, in anno 80 or 90, must quit that ground for Kant's philosophical school, which was then predominant; and he who stood fast on the ground of Kant, must abandon that in its turn, since Fichte and Schelling have gained the ascendant; and thus it ever will be to the end of the history of such alliances." (Knapp.) The star of the present hour is that of Hegel, which now shines over Berlin, and which owes, no doubt, much of its ascendancy to court favour. There are plain truths in pure practical Christianity, which have seldom found favour in the sight of princes. Political, metaphysical, and religious mysticism, make a natural coalition; and they are inoffensive in the cabinet: the age has shewn that they may be wicked accomplices.

J. M.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 18.)

THE Introduction to Dr. Smith's second book is chiefly occupied with an attack on Mr. Belsham for not having gone over all the same ground with the author, and for having dismissed the few passages he has noticed from the Old Testament, with an expression respecting their application in this controversy, nearly approaching to contempt.

It must be recollected that the object of Mr. B.'s work is not to collect every thing in Scripture relating to the Messiah, but to examine the principal arguments which have been adduced in support of the notions of his superhuman or divine nature. When we consider, therefore, not only how precarious are the grounds for applying to the Messiah at all many of the passages brought forward by Dr. S., but how small a proportion of them, granting the interpretation put upon them, supply any substantial argument respecting his nature, and that of those which are made to appear most important, many have not been insisted upon by the best writers in defence of reputed orthodoxy, previous to our learned and ingenious author, we cannot be much surprised that Mr. B. did not feel himself called upon to devote any distinct portion of his work to the Old Testament. As to his manner of expression, every writer feels himself authorized to express his opinion on the comparative force of the arguments which pass under his consideration: it is agreed, on all hands, that learned and able men have often been "imposed upon by miserable sophisms," and the statement of our belief that this has happened in a particular case, the whole matter being submitted to the judgment of the reader, cannot be considered as going beyond what is allowable in controversy. When, indeed, we attribute what we regard as the errors of our opponents to pride or other evil passions, or represent them as wilfully perverting the truth, and misrepresenting the Sacred Records, we are chargeable with passing the bounds of fair discussion, and contending for victory with unlawful weapons. Of any such charge as this, we think the "Calm Inquirer" must be acquitted even by his enemies. Dr. Smith, as appears from what we have already brought forward, by no means comes before the tribunal of the public with so good a case. We most sincerely give him credit for much amiable and truly Christian feeling, but a man who talks so much of candour as he does, can hardly be excused in so often forgetting its dictates.

The enumeration of passages is prefaced by the following statement:

"In this enumeration it is proposed to bring forwards, not every text which has been adduced by biblical interpreters as referring to the Messiah, but only those which, according to the criteria above (in the preceding chapter) laid down, carry certain, or, at least, probable evidence of having been so designed. The degrees of that evidence will of course be various: but if the passages which appear to be of the least convincing kind, be struck out of the following list, still it is apprehended that enough will remain to furnish a satisfactory conclusion. The number might be greatly reduced without at all diminishing the weight of the argument."

In reviewing this enumeration, our narrow limits will oblige us to pass by without notice all such passages, however interesting in themselves, as have no direct bearing on the questions concerning the person of the Messiah, and the nature or mode of the deliverance he effected for mankind. Inter-

pretations, however doubtful, or even in our estimation decidedly false, which might be received by a Unitarian consistently with his general views of Christian truth, we do not undertake now to examine, but we shall endeavour to neglect no passage among thirty-two (exclusive of the sections on the "angel of Jehovah," and on the plural names) which Dr. Smith produces, in which we could not, as Unitarians, receive his interpretation, without our characteristic opinions being in any degree affected. We may safely presume that Dr. Smith has not omitted any thing of much importance. We shall endeavour to assist the intelligent and candid reader in estimating the value of what he has produced.

Sect. ii. Gen. iv. 1: "I have obtained a man JEHOVAH." "From the special record of this exclamation of Eve on the birth of her first son, and from the very marked importance which is given to it," [it is preserved merely as an explanation of the name Cain, *acquisition*, and the signs of any very peculiar importance being attached to it are not obvious,] "it may reasonably be considered as the expression of her eager and pious, though mistaken, expectation that the promise, (ch. iii. 15,) which could not but have created the strongest feelings of interest and hope," [it is a matter, nevertheless, of very great doubt whether the words referred to imply any promise at all,] "was now beginning to be accomplished. The primary, proper, and usual force of the particle (אֵל) placed here before JEHOVAH, is to designate an object in the most demonstrative and emphatical manner." "It is true, that in subsequent periods of the language, this particle came to be used as a preposition, to denote *with* or *by the instrumentality of*; but this was but a secondary idiom, and many of its supposed instances, on a closer consideration, fall into the ordinary construction. There seems, therefore, no option to an interpreter who is resolved to follow faithfully the fair and strict grammatical signification of the words before him, but to translate the passage as it is given above."—Scrip. Test. Vol. I. p. 235.

What can Dr. S. mean by saying that the *primary* and *proper* sense of the particle [אֵל] is to designate an object "in the most demonstrative and emphatical manner"? For this purpose it is most usually employed: but it has, without doubt, *originally* been a noun independently significant, and all its uses as a particle, whether as the sign of a case, or mere emphatic accompaniment of a noun, or as a preposition, are but certain applications of the *original* and *proper* sense, of which, though one may have become much more common, we have no right on that account merely to say that it is either older or better established. It appears to be sufficiently proved, that אֵל, in at least two passages besides the one under consideration, bears the sense of *from*, and in several others *by means of*, either of which would remove all difficulty from this passage—in one of these ways too it has been understood by most of the ancient translators. Yet, because the particle is of much more frequent occurrence as an emphatic accompaniment of nouns, (an argument which, if consistently followed up, would never allow us to give to any word more than one sense,) we are called upon to admit a translation which, understood literally, is in the highest degree revolting and absurd, and from which no rational and probable meaning can be extracted. That the applications of the particle as a preposition are secondary and of a later age, is a mere arbitrary assumption; and, after all, how is it to be proved to us that the documents employed by Moses had not their expression in any degree altered by him, or even, as their antiquity must have been so extraordinary, that they had not previously to his time existed only in hieroglyphics? It is enough for us, however, that there is not the slightest foundation for Dr. S.'s assertion as to the *necessity* of the extraordinary

translation he has adopted. Eve said, "I have *acquired* a man *from* (or *through*) Jehovah;" she therefore called his name CAIN (acquisition). It was quite natural for her thus to express her joy at receiving what she could not but regard as a great comfort and blessing, and there is no reason for seeking any mystery in the words, or for supposing that whatever hopes they may be thought to imply related to the approaching fulfilment of any divine promises.

We pass to Sect. viii. 2 Sam. xxiii. 1—7. The passage contains what is believed to be the latest written of the poems of David. It apparently relates to his confidence in the fulfilment of God's promises respecting the future glory of his family, but is thought by many to be prophetic of the reign of the Messiah, in which view it is brought forward by our author. Its interpretation is attended with great difficulty, owing probably to the corrupt state of the text, and we cannot but think the sense at present too uncertain for it to be appealed to as of any importance in the support of a controverted doctrine. As, however, Dr. Smith finds in it the direct application of the name Jehovah to the Messiah, we shall just lay before our readers the true state of the fact. 2 Sam. xxiii. 4, the Authorized Version gives, "And *he shall be* as the light of the morning, *when* the sun riseth, even a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain." Dr. Smith, inserting the word JEHOVAH on the authority of a single Hebrew MS., (a valuable one certainly, yet only one,) doubtfully supported by the ancient Greek Version, translates thus :

Ver. 3, "Ruling over man is a Righteous one

Ruling in the fear of God :

Ver. 4. Even as the light of the morning shall he arise,

Jehovah the sun,

A morning without clouds for brightness,

(As) after rain the herbage from the earth."

Dr. Kennicott, who first brought to light the various reading, thus renders the words :

Ver. 3. "The Just one ruleth among men,

He ruleth by the fear of God !

Ver. 4. As the light of the morning ariseth JEHOVAH

A sun, without clouds, for brightness ;

And as the grass from the earth after rain.

Ver. 5. Verily thus is my house with God," &c.

Though no considerate man would build much on a passage so doubtful, we allow that the authority for inserting the word Jehovah is important, and we think that Dr. K.'s version (which we much prefer to our author's) gives a much clearer sense than we have seen derived from the common text ; but admitting this version, and admitting what is more doubtful, though we would not pretend positively to deny it, that the words are prophetic of the kingdom of the Messiah, the obvious and natural interpretation would be, not to regard JEHOVAH as a *name* given to the Messiah, but to consider the great events contemplated as the bright and glorious manifestation of his presence, the proofs of his fidelity to his covenant with David. It is found, then, that the passage is altogether very obscure ; that its application to the subject of the Messiah is not a little doubtful ; that its whole point in the controversy respecting the person of Christ, depends on an uncertain emendation of the text ; and that, admitting this, (which, as it is plausible, and seems

to clear the sense, we are willing to do, though without placing much reliance upon it,) still the words are naturally explained of God's display of his power and glory in the gospel; and the construction which makes "the just one" identical with JEHOVAH, is both needless and harsh—it is, indeed, absolutely inconsistent with the preceding and following clauses: "He ruleth *by the fear of God*"—"Thus is my house with God."

Sect. ix. Job xix. 23—27.

Dr. S.'s translation of this passage is very peculiar:

Ver. 25. "I surely do know my REDEEMER, the LIVING ONE:
And HE the LAST, will arise over the dust.

Ver. 26. And after the disease has cut down my skin,
Even from my flesh I shall see God."

It is represented as "a prophecy of the second coming of the only Redeemer and Judge of mankind," and as "unequivocally designating Him by the highest titles and attributes of Deity."

It may be sufficient for us to remark, that this passage is one of the most difficult in the Bible; that of the immense number of critics who have applied themselves particularly to the book of Job, scarcely any two agree respecting its sense, or at least respecting the mode of deriving the sense from the words; and that a large proportion, equal to any in learning and judgment, and many of them even in what is called orthodoxy of sentiment, have denied all reference of the words to a future state of existence; whilst amongst those who have contended for their application to this subject, our author stands almost alone in maintaining their direct application to the Messiah, interpreted so as to apply to him the titles and attributes of Deity. Unless, then, his version be so peculiarly clear and satisfactory, and established by such irresistible force of evidence, as to justify its decided preference to those of all his predecessors, no person of common sense will give the passage much weight in a controversy respecting the personal nature of one who appeared in the world so many ages after it was written.

Now, Dr. S. himself will hardly venture to deny that the words of the original may, with strict propriety, be rendered,

"For I know that my *deliverer* (or avenger) *liveth*,
And that *hereafter* he will rise up over the dust," &c.:

where the epithets to which he attaches so much importance entirely disappear, and even if his version were admitted, the application to the Messiah would not, considering the connexion, be even probable. We should still agree with nearly all translators and commentators in supposing God himself to be referred to. We ourselves embrace with great confidence the opinion of those who maintain that Job here speaks only of a temporal deliverance, and that both the general object of the book and several remarkable passages in it, prove the author to have been ignorant of the doctrine of a future state: but whatever the reader may think on this point, we have made it evident that the application Dr. S. has made of the passage is utterly unfounded and indefensible.

Sect. x. Psalm ii.

"The last clause of the Psalm" (says Dr. Smith) "merits particular attention as demanding that TRUST and CONFIDENCE in the Messiah, which the general tenor of Scripture and many particular passages direct to be reposed only in the Almighty and Everlasting God. It is *religious* reliance that is required. If this powerful and victorious King were but a creature, such

confidence would be 'trusting in an arm of flesh,' and would mark 'a heart departing from the Lord.' But the *reason* upon which this confidence is called for is equally inapplicable to the idea of a mere creature. It is his *right* to the most absolute homage; it is his ability to bless; it is his *power* as shewn in the dreadful consequence of provoking his justice and incurring 'even but a little' of his righteous displeasure."—Scrip. Test., second edition, Vol. I. p. 307.

The last two verses of the Psalm are thus rendered by Dr. Smith :

11. "Serve Jehovah with reverence,
And rejoice with trembling.
12. Do homage to the Son, lest he be angry
And ye perish on the road;
When his wrath is even for a moment kindled!
Blessed are all who trust in HIM!"

Did it never occur to our author, that since "the general tenor of Scripture, and many particular passages direct (religious) trust and confidence to be reposed only in the Almighty and Everlasting God," it would be but reasonable to understand this passage in consistency with them, which may be done by a very obvious and altogether unobjectionable construction?

"Do homage to the Son, lest He (*Jehovah*, referring to the preceding verse) be angry,
And ye perish on the road (rather 'in your way');
When His (*Jehovah's*) wrath is even for a moment kindled.
Blessed are all who trust in *Him* (*Jehovah*)."

But, though all difficulty is even thus removed, we must not omit to observe that the original word, rendered by Dr. S. and most other translators, *Son*, and which truly has that meaning in the Chaldee dialect, cannot be proved to have it in pure Hebrew, but does signify *pure*, *sincere*, whence the words have been, with much probability of truth, translated, "Reverence sincerely," or, "offer sincere homage," "lest He be angry," &c., which makes the whole passage relate to God alone.

Another remark of Dr. S., that "the Messiah is clearly and plainly represented as an *existing* and *acting* person, at the time when the Psalm was written," is answered by observing, that there can be little doubt of the Psalm having had an immediate application to David himself, whatever secondary and prophetic reference to the reign of the Messiah may be found in it, and that, therefore, it must necessarily speak of the anointed king as living and acting, though not intending by that language to convey any extraordinary doctrine respecting the nature of a greater *Messiah* afterwards to be raised up, but already appointed in the Divine counsels.

Sect. xiii. Psal. xl. 6—10.

6. "Sacrifice and offering thou hast no delight in:
Then a body thou hast prepared for me.
Burnt-offering and sin-offering thou desirest not:
7. Then I said, Behold, I come!
In the roll of the book it is written concerning me,
8. To execute thy pleasure, O God, I do delight," &c.

"The terms of the passage," says Dr. S., "appear to require absolutely the sense of the abrogation of animal sacrifices by a person who declares that the very book which described those sacrifices had its superior reference to him, and that he himself would present the only sacrifice that should be worthy of Deity to accept. I must despair of ever acquiring consistent know-

ledge, or satisfaction on any subject of rational inquiry ; I must give up the first principles of evidence as to prophecy and inspiration, and, renouncing all sober rules of interpretation, commit myself to the extravagance of fancy and arbitrary dictates,—if this be not a clear and characteristic description of the Messiah."

Again,

"That glorious Person is represented as, in a state of existence previous to his appearance among mortals, contemplating with supreme joy the designs of Divine benevolence, glowing with holy ardour to bear his part in the gracious plan, and ready to assume that human form, which in the appointed time would be prepared and adapted for this all-important design"—Scrip. Test. Vol. I. p. 325, second edition.

We read with astonishment such confident assertions, resting on so very slight a foundation, and cannot repress the reflection, that the defenders of popular opinions could not attach much importance to passages like this, unless driven to them, by the entire absence of all really satisfactory evidence.

In the second clause of ver. 6, Dr. S. adopts the reading of the ancient Greek version, "Then a body thou hast prepared for me," chiefly because it has been so quoted in the Epistle to the Hebrews. The literal translation of the present Hebrew text is what is found in the Received Version: "Mine ears thou hast opened." There is no variation in the Hebrew MSS., and no ancient version, except those taken from the Greek, differs from the common reading ; for Dr. S.'s remark, that there exist MSS. of the very ancient Syriac Version, having the reading "a body," is of no importance, since these MSS., written by Christians, may have been corrected to the Epistle to the Hebrews, and there is no good reason to doubt the genuineness of the printed Syriac text, which follows the Hebrew reading. Independently, then, of the quotation in the Epistle to the Hebrews, no one would hesitate to prefer the reading of the present Hebrew copies. The Greek translation contains many strange blunders, and though of great interest and value, would not alone in a case of this kind be sufficient to shake our confidence in a reading which gives a good sense, and is supported by all other authorities. Many learned men suppose that the word "body," even in the Greek, is a later corruption, but for this we see no reason, as it has been shewn how, by mistaking a letter or two, they might have derived that sense from the Hebrew words, and it is not a solitary instance of their falling into such a mistake ; but no critic would hesitate (setting aside the Epistle to the Hebrews) to adhere to the received text in the Psalm. The question then is, whether the writer of the Epistle to the Hebrews, who, as a Jew acquainted with the Greek language, would be familiar with the LXX. Greek translation, and disposed to quote from it, was protected by his inspiration from following any error that might be found in it, and does by his authority establish a reading which would otherwise be without hesitation rejected. Now, we do not know who was the author of the Epistle to the Hebrews, and the ancient church differed greatly as to its value ; but granting it the highest authority, the writer quotes the passage from the Psalm, not as prophetic, but in the way of application, as a suitable mode of expressing his doctrine. That doctrine, we doubt not, he received on sufficient authority. Grant that he had it by direct personal inspiration, (which if Paul was the writer was true, and may have been true if it was written by others to whom it has been ascribed,) yet is it to be supposed, that he not only received the doc-

trine, but also the mode of expressing it, or that the light he had obtained respecting the meaning and purpose of the ancient Scriptures extended to the correction of every error in the version of those Scriptures with which he was familiar? We can neither find that such inspiration as this was pretended to, nor can we perceive its utility. The writer of the Epistle, teaching what he knew (probably by personal inspiration) to be genuine Christian doctrine, quoted the Psalm in the form in which it was familiar to him, using its words to express the sentiment he wished to convey. That sentiment is the abolition of the sacrifices of the law, of which the death of Christ, in obedience to the will of God, described as the offering "of his body," was the sign and seal. But we can find nothing resembling Dr. Smith's doctrine in the Epistle, and much less is it to be extracted from the Psalm, which indeed we can see no pretence for considering as at all prophetic. The following, we apprehend, to be a fair translation of the principal verses quoted, which we request the reader to compare with that which we have given from Dr. Smith:

- Ver. 6. "Sacrifice and meat-offering thou desirest not;
(My ears thou hast opened;) [i. e. thou hast made me willing to attend to thy instructions]
Burnt-offering and sin-offering thou requirest not.
7. Then I said, 'Lo, I come; [I am ready to hear and obey thy commands;]
In the roll of the book, it is prescribed to me,
8. 'To do what is acceptable to thee, O God, is my delight:
And thy law is within me.'"

WELLBELOVED'S *Bible*, Part VI.

(To be continued.)

THE CONVERSION OF ABRAHAM.*

BEAUTIFUL sunk the sun
On Shinar's ancient vale;
And sound on earth was none,
Save the sleepless nightingale—
Save the soft wind that stirr'd
Palm-leaf or tuft of rose,
And the low murmuring, heard
Where the dim Euphrates flows—
A spirit-like and a solemn sound,
A voice of power through the stillness round.

Emerging from the cave,
Where first his days began,
Stood by the deep-voic'd wave
A tall and regal man:

* From a legend given by Milman (in a note) in Vol. I. of the *History of the Jews*.

His arms, in thoughtful mood,
 Across his breast were thrown ;
 And there intent he stood,
 Like a silent shape of stone,
 With his eyes in a deep trance fix'd on high,
 The hour and the stream flowing heedless by.

Deep and deeper glow'd the heaven
 With the Orient's evening-blue ;
 And the worlds of night were given
 To the cave-born gazer's view.
 Loveliest, the Evening Star
 Shone o'er the sister spheres ;
 And its sweet light fill'd from far
 His eye with unknown tears :—
 " Surely," he cried, " thou diamond ball,
 Thou art the Maker and Lord of All !"

Adoring long he gaz'd,
 As on that which claim'd his prayer ;
 But they died where they were rais'd,
 Those hopes as frail as fair.
 Behind the horizon's range,
 The lovely Star went down ;
 And his faith was loth to change,
 Though he saw his bright God gone :—
 " Yet the Power I seek for, near or far,
 Must never set like the sunken Star !"

Long he had not mus'd, when lo !
 The Majesty of Night
 Came forth in her softest glow
 On the rapt beholder's sight :—
 " Thou, glorious Moon ! shalt be
 My worship and my love ;
 And when I look on thee
 Walking in light above,
 I will lift my inmost soul in prayer,
 And see God smile in the moonbeam fair !"

The calm night-hours pass'd on,
 Till he saw, with anxious eye,
 Night's gentle sun go down,
 Like the Star, to depart or die.
 She touch'd the horizon's brim—
 Awhile she seem'd to pause—
 But o'er her silver rim
 Slowly the blank shade draws—
 And the fond enthusiast sees with pain
 A new God sink from his shining reign.

He thought of the passing hours—
 Then sadly went his way,
 Till on the plain Chaldæa's towers
 In night's dim vastness lay.

Dark, lone and huge they rose
Against the sunless sky ;—
But, ere with dawn the grey East glows,
All open the vast gates fly,
And each sends forth an unending train,
Till an army stood on the dusky plain.
An army, but not for war—
They are Sun-adorers all ;
And they throng to hail their Idol-Star,
On this morn of festival.
A light on the eastern cloud—
A glimpse of their God's bright hair !
Ere a thought could pass, the unnumber'd crowd
Press'd the dust with their foreheads bare,
And arose at once, o'er the prostrate throng,
The thunder-burst of the sacred song !
He felt his heart swell high,
He fell on his face in praise—
“ Thou, Sun ! shalt be my Deity,
Great Giver of all our days !
Thou wast my fathers' God,
Henceforth, pure Orb, be mine !
My feet shall keep the paths they trod,
My heart their rites divine :
Here let all dark doubts and wanderings cease,
And my soul be filled with resplendent peace !”
“ Mortal !”—a strange voice cried—
But in vain he look'd around ;
For nought was at his side
Save the sunshine and the ground !
Yet he saw where a wreath of light,
Through the golden morning thrown,
Seem'd to make it gross as night
In the pure gleam of its own ;
And thence seem'd the thrilling words to come—
“ Hath the Day no goal, and the Sun no home ?”
’Twas the first time Abraham heard
The voice of the Sons of Heaven—
The depths of his soul were stirr'd,
The veil of his eye was riven !
“ I see,” he cried, as the wreath
Of glory was lost on high,
“ That no things of Change or Death
Can enshrine Eternity :
The Orbs of Night and of Morn must fall—
But ONE CHANGING NOT must be Lord of All !”

Crediton, November 29, 1830.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The Christian Contemplated, in a Course of Lectures.* By William Jay. 4th edition. Hamilton, London.

AMONG orthodox writers, Mr. Jay is a great favourite with us—partly because he is not ultra-orthodox, but chiefly because whatever he writes consists of sound admonition, well developed, and strikingly illustrated. Nature and good sense are in his breast too strong for system; the Christian represses the Calvinist—the creed of the Scriptures keeps at a distance the creed of Athanasius. With the bigots of his party it may well, therefore, be supposed that Mr. Jay is not in good odour, but he is too much in the spirit of his office to allow men's favour to determine the style of his preaching. The subjects of his Lectures are the following:—The Christian in Christ; the Christian in the Closet; the Christian in the Family; the Christian in the Church; the Christian in the World; the Christian in Prosperity; the Christian in Adversity; the Christian in his Spiritual Sorrows; the Christian in his Spiritual Joys; the Christian in Doubt; the Christian in the Grave; the Christian in Heaven. The discourses with which Mr. Jay has favoured the public on these interesting points, merit attention from every Christian. We recommend them to our readers in the certain conviction that, from the perusal of them, every one must rise a better man—better in all the relations he may bear, and better prepared for all the contingencies of what lies before him in this and the future world.

Having thus spoken of the lectures, we purpose confining the remainder of this notice to the preface, with the view of laying before our readers, and entreating thereto the attention, before all others, of our clerical friends, the chief of the valuable remarks with which it is studied. "The author has always preferred to study religion, not in its abstractions, but in its subjects; not in its speculative opinions, but in its practical principles; not in its distant generalities, but in its

appropriated and particular influences. He has always endeavoured to follow it out from its too common confinement in certain notions, seasons, and services, into actual and ordinary life; and to esteem and applaud it only in proportion as it exerts and displays itself in that wisdom which is from above; which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. He is aware that these lectures would not have been completely congenial with the taste of some hearers. They would have said, 'We want *more of doctrine and more of Christ.*' The complaint now supposed is, however, too often the whining and seditious jargon of a party, and the very last party in the world he would consult in his preaching. The dissatisfied are in spiritual things what some discontented zealots are in political; they are gospel radicals, and disserve and disgrace the cause of evangelical religion. They are not always even moral; they are never amiable. They set at nought all sacred relations, proprieties, and decencies; while many of them abandon family worship, and leave their children in religious ignorance. Self-willed are they; self-confident, presumptuous, censorious, condemnatory; of their ministers, not learners but judges, they make a man an offender for a word. In hearing all is fastidiousness. Appetite has given place to lusting. They go to the house of God not for wholesome food, but for something to elevate and intoxicate. But the people the lecturer addressed have not so learned Christ. He was not, therefore, in his preparations necessitated to think of the likings or dislikings of a sickly, puny, or perverted orthodoxy, a party spirit, or an anathematizing bigotry. Neither would he ever consent to officiate in any congregation where he could not stand fast in the liberty wherewith Christ has made him free. This freedom from the fear of man is of the highest importance. The author pleads for another freedom—an exemption from the necessity of gratifying the few at the expense

of the many; an exemption from fastidiousness of composition and address; an exemption from such a primness of diction as admits of no anecdote, however chaste and apposite; an exemption from the too serious apprehension of little faults in seeking to secure great impressions. How often do we hear on this point of the *dignity* of the pulpit, as though there was any dignity in a case like this, separate from *utility*? Let a preacher be as correct as possible, but let him think of founding his consequence upon something above minuteness and finesse. Let him never imagine that his influence or dignity will ever be impaired by his feeling and displaying a noble elevation, an indifference to every thing else, while the love of Christ bears him away, and he is lost in endeavouring to save a soul from death, and to hide a multitude of sins. There is nothing a preacher should be satisfied with less than a tame correctness, or his producing something that will bear criticism, but which is as devoid of excellency as it is free of defect. He that winneth souls is wise. What is every other praise of an instrument if it does not answer its end? What is every other commendation of a preacher if he be useless, unimpressive, uninteresting? What is it that nothing offends if nothing strikes? What is the harangue that dies in the hearing, and leaves nothing for the hearers to carry away, to think of in solitude, to speak of in company? What but a fault is the smoothness of address that prevents every excitement that would rend by terror, or melt by tenderness? We plead not for coarseness nor faults. A speaker may be animated, yet decorous; but, in popular addresses, if either fails, it is better to sacrifice the latter than the former. Let the squeamishly hypercritical remember, that he is labouring to little purpose, while consuming his time in subtle accuracies and polished dulness. And let the man who is in earnest about his work, never allow a fear of a trifling mistake to repress, as says Gray, his noble rage, and chill the genial current of his soul. Let him feel his subject, and follow his ardour—great excellencies will redeem small failures—and think not of the perverse-minded, who are looking out for faults. A preacher need not grovel down to the level of the vulgar, he should always be somewhat above them—yet so as to raise their tone to his. Let him never soar out of their reach. The presence of others may tempt him to such flights; but the educated and refined, if men whose favour is worth thinking of, will

commend his accommodation to the needs of the people. Our Saviour spoke so that the common people heard him gladly. And now they hear gladly the gospel whenever it is properly presented and *illustrated* to them. They understand and relish the Pilgrim's Progress, the history of Joseph, the lost sheep, and the prodigal son. Duty should be taught them as history teaches philosophy, by examples. But nothing is to be done in them without excitement. Yet how often are they addressed without emotion! Their very understandings must be approached through their imagination and passions, and they are lectured as if they had none. They are never to be starved into a surrender; and they are circumvallated and trenched at a distance. They are only to be taken by an assault; and they are slowly and formally besieged. They want seasonable and familiar imagery, and to shew the preacher's learning, they are furnished with allusions taken from the arts and sciences, or to shew his taste, served up with a disquisition stript of every figure, and bald as it is wearisome. They want striking sentences—the words of the wise, as goads and as nails, and they have long and tame paragraphs. They only want truths to be brought home to their consciences—they admit them already; and they are argued and reasoned into confusion and doubt. They want precedents, and are supplied with precepts. They want instances, and are deadened by discussions. They want facts, and are burdened with reflections. Look at the Bible. What is it but a series of characters, incidents, and allusions? Not one chapter on moral philosophy throughout the whole. Is this the work of God? Does he know what best suits man? Let preachers then imitate the Bible. But instead of that, they reason, discuss, argue, prove, in nicely-balanced, well-polished sentences. Hence they awaken so little attention, take no firm hold on the mind and feelings, especially of the young and the common people;

‘And drowsy tinklings lull the distant fold.’

“General declamations and reflections do little in a popular audience. The preacher must enter into detail, and do much by circumstances. Nothing can penetrate but what is pointed: every indictment must particularize and specify. The eye may take in a large prospect, but we are affected only by a minute inspection. Preachers are not to stand long with their people on the brow of

the hill, shewing them a wide and indistinct expansion, but take them by the hand and lead them down to certain spots and objects. They are to be characteristic of persons, of vices, and virtues. A preacher must also indulge in a certain degree of diffusiveness. He who passes rapidly from one thing to another is not likely to impress, or indeed even to inform, the majority of his audience. To affect them he must dwell upon the thought, and present it under different aspects. Precept must be upon precept, line upon line; here a little and there a little; and the preacher will often see by the look and manner of the hearer that what he failed to accomplish by a first stroke has been done by a second. The language of the Scriptures it is desirable to employ, for it is the words used by the Holy Ghost, and on the subjects of revelation it is the most definite and significant, the best known and understood by the people, and intimately connected with the devotional feelings. It is at once the key to the understanding and the soul. Who can reasonably object to the occasional use of poetic diction? A sentence of this kind will often relieve and often revive the attention, while it serves to fix the sentiment more firmly in the memory. How much of the Bible is poetical! Whatever subject is in hand, exhibit it in its fullest bearings and highest importance. True, some things may hence look rather inconsistent with each other; but strongly to represent and strongly to recommend the *present* subject, is the method of the sacred writers. They never seem afraid of expressing themselves too forcibly at the time. They never stop to fritter away their teachings by qualifications. There *are* qualifications to be found, but in other places, and on other occasions. He must be a spiritless teacher who never produces the surprise of a paradox, who never alarms the timid and cautious, and whose strength of statement and urgency does not furnish some seeming contradictions."

In agreement with these valuable principles the volume is composed; and he who wishes to study them in their application, will do well to turn from our pages to the discourses themselves.

ART. II.—*An Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, Newchurch, and other places.* By John Ashworth. Second Edition.

HAVE you, reader, ever perused the

excellent John Ashworth's excellent account of the secession from the Methodists, detailed in the above-named "*Rise and Progress*"? If not, we congratulate you, for you have a great enjoyment in prospect. We do not, however, carry the doctrine that anticipation is more pleasurable than possession to such an extreme as to advise you to delay indefinitely the gratification which this pamphlet offers; nor, if you are actuated by a benevolent regard to others' good, will you fail immediately to read what, when read, you will as quickly recommend to all your friends. The calumny is not yet extinct that men may live but cannot die Unitarians. The following passages extracted from an account in the pamphlet of the illness and death of Mr. Cooke, (who was the leader in the secession,) written "by one who had no happiness equal to that of guarding his health," may serve to discredit misrepresentation, and to foster piety:

"During his confinement, he directed the energies of his mind to the investigation of the Sacred Volume; and sometimes, with a brightened look, in a highly animated manner, would he exult in the distinguished privilege of expounding its hidden treasures, unrestrained by creeds and parties. Almost through every stage of his illness Mr. Cooke's intellectual faculties remained clear and active. Once having received positive orders from his physician not to converse, and, if possible, not to think, he requested to be alone. The thinking invalid, however, suffered not this quiet interval to pass unemployed; for, in poetic numbers, he imitated a part of the 103d Psalm, which he immediately dictated to an amanuensis; but when uttering the concluding line, 'Bless him above all, my soul,' his voice faltered, and but for a sudden gust of tears, it should seem the effort had been too great for the feeble tenement which embodied it."—"Mr. Cooke perceiving the symptoms of a flattering but fatal disorder grow stronger, calmly relinquished the concerns of this transitory scene, and devoutly fixed his heart on those which are eternal. With solemn composure he gave directions about his funeral, and in fervent prayer committed the church, his partner, and five little ones, to the special care of the God of providence and of grace."—"Suffering much from acute pain, he said, 'The Lord knoweth the way that I take, and when he has tried me in the furnace, I shall come forth as gold seven times purified. My highest ambition rises no higher than patiently to suffer and bear

the will of the Lord.'—"To a neighbour he said, 'I have not embraced a cunningly-devised fable; my religion is a pleasing reality. I have preached the truth in the integrity of my heart, and feel peace of conscience.'—"Remember (continued he) it is not opinions that will save you or me, but holiness of heart and life. On impressions and raptures I place but little confidence, compared with that solid peace my mind feels from the word of God. This forms with me the sunshine of the day; whilst rapture, like the comet, blazes for a moment, and then disappears.'—"Having commended his soul to God in fervent prayer, this blessed man serenely breathed his happy spirit into the hands of Him who gave it."

ART. III.—*A Fifth and Sixth Letter to the Young People of Devonport, being a Vindication of Unitarians and Unitarianism.* By Sylvanus Gibbs.

WE heartily wish that, not Sylvanus Gibbs himself, but his spirit, was in every town of the United Kingdom. In every town? Yes, What! where Unitarian societies already exist? Yes. Scarcely is there one in which Sylvanus Gibbs might not find a sphere for the employment of his talents; a sphere in which a man of his spirit is needed; a sphere among those whom the ministrations of our ministers, partly through necessity, partly through custom, partly through neglect, leave unapproached; we mean the people—the working classes. If the wish above expressed was realized, results, in most towns, would, in all probability, display themselves similar to those which have taken place at Devonport. There, "during the last ten years," "upwards of two hundred persons have united themselves in Unitarian Christian worship, and many more are now desirous of taking sittings in the chapel, who cannot be accommodated." We have both heard and read something designed to discountenance the preaching of ministers who have not received a collegiate education. Let those who have so said or written look at Devonport. For ourselves we are not scrupulous who does good so that good be done, and we measure a man's merits rather by the ardour of his beneficence than the colour of his coat. We know too well the value of learning to say one word against it; but there are things better even than learning, and willingly would we see some of our ministers ex-

change some of their knowledge for a larger portion of zeal. A change is, we know, going forward, and forward it must and will go—a change in the exertions of ministers, and what we deem of paramount importance, a change in the requirements of the people. It is a fact, an unfortunate, a dishonourable fact, that too frequently those follow who ought to lead public opinion, and thus ministers are in many cases found to need urging rather than to urge. Before all things, then, we think it important to raise the tone of requirement among the laity. Let them once come to esteem those ministers most who labour most *as ministers*—who seek every opportunity of conveying the gospel to their fellow-men, and foster every promising effort to extend the dominion of truth and piety; and then we shall see ministers no longer limiting their ministrations to some century or two of people, perhaps to a few scanty scores.

The controversy at Devonport has waxed somewhat warm. Mr. Gibbs and his friends (and rejoiced are we to find those friends in the working-class) have conducted it on the Unitarian side with admirable effect. In this case, as in many others, our opponents prefer to shift the argument from the evidence of Scripture to the merits of individuals. The stale misrepresentations made by Magee and Pye Smith of the views of Priestley and Belsham, &c., are served up to the people of Devonport as new and unheard-of monstrosities. But Mr. Gibbs is too well read to allow such pretences to pass current. The following are given as the sentiments of Belsham, and labour is spent to shew how disgraceful they are to Unitarianism: "Jesus might imagine what never existed, and might not be able to distinguish whether what he saw and heard was visionary or real." Now hear Mr. Gibbs: "The passage from which the above words are culled, is as follows: 'Mr. John Palmer supposes that our Lord, while he was in the wilderness, was favoured with divine communications, during which he was completely secluded from all connexion with the external world, and, like St. Paul, (2 Cor. xii.) he might imagine himself transported into heaven, and not be able to distinguish whether what he saw and heard was visionary or real. And Mr. Palmer thought that when Jesus spoke of himself as having been in heaven, and as coming down from heaven, it was in allusion to this divine vision.' Now, what will the candid reader say, when

he finds that the sentiments quoted by my opponent are not only shamefully garbled, but that they are not Mr. Belsham's, but Mr. Palmer's, and when he further discovers that in the very next paragraph Mr. Belsham disproves Mr. Palmer's hypothesis!"

Mr. Gibbs, however, does not deny that there are passages in the writings of Unitarians which, taken by themselves, may appear to some minds highly objectionable. The freedom of expression and discussion which Unitarians are wont, and properly, to use, leads them occasionally to let fall remarks that offend those whose minds make every doubt a sin, and tolerate inquiry only so far as it may tend to buttress up established dogmas. While Unitarians not only tolerate, but foster, a certain latitude of expression, they ought also to take care that justice is done to the cause which to them is truth. In fulfilling this duty, they are called upon to exhibit to the public, whose ears are poisoned by the opponent with whatever is or can be made objectionable, the positive views which their calumniated worthies have entertained on the great practical doctrines of the gospel. We think, therefore, that a series of tracts, consisting of systematized extracts from Lindsey, Priestley, Belsham, Cappe, Kenrick, &c., and setting forth their sentiments on the authority of the Scriptures, the value of the gospel, the character and work of the Saviour, the grounds of acceptance with God, the nature and remedy of sin, on these and kindred topics, would prove of the highest value both to encourage holiness in our own body, and to extend our views in the world. To the philosopher it may be of small importance what this or that man thought, but it is not so to the people. We speak not of what ought to be, but what is, and to things as they are we must adapt our measures if we are to do good in this world. We hope then that the hint we have ventured to throw out will not be altogether lost sight of.

ART IV.—*A Scriptural View of the Progress of the Visible Church from the first Establishment of it to the present Time.* Rivingtons. pp 16. 1830.

A WEAK effort of some thorough-paced Churchman to impress upon the public mind a sense of the divine authority of the *English Establishment*. An extract from Mosheim, Eccl. Hist. Cent. 16, first meets our eye, intended to describe

the *accomplished reformation* of the church in the reign of Elizabeth, which eminent theologian, of blessed memory, "recommended to the attention and imitation of the doctors that were employed in this weighty and important matter, the practice and institutions of the primitive ages." Nothing is here said about the *doctrine* of the primitive ages. That, it may be, was thought absolutely determined.

That our readers may judge of the sort of ecclesiastical doctrine here presented to reasonable men who have the Bible in their hands, we quote two sentences, p. 15 :

"As it has pleased Almighty God to establish and support his Holy Catholic Church, in this Protestant country, by the hands of the civil power, we are bound to recognize her as our national and authorized church, and to reverence the powers that be. In all human institutions, intended for the benefit of posterity, the foresight of the founders legislates for their continuance, and rests the fulfilment of their enactments on the civil or ecclesiastical laws of their country."

ART. V.—*The Sunday Library; or, the Protestant's Manual for the Sabbath-day; being a Selection of Sermons from eminent Divines of the Church of England.* By the Rev. T. F. Dibdin, D.D. Vol. I. Longman.

WE cannot praise the taste which has been displayed in the embellishments of this volume. The "Primate of all England" in his robes; the Bible supporting the crown (a plagiarism from the John Bull); and the "South front of Lambeth Palace," are not adornments likely to make religion look beautiful in the present state of public feeling. One of the calamities which an Established Church entails upon itself is the enfeebling of its attempts to do good, even when they are most sincere and best directed. Religion is made to look so very like an aristocratical contrivance for keeping the people quiet. Dignified and beneficed clergymen seem also very slow to learn that the paraphernalia which might once command respect excite now a very different emotion. Men require, and they are warranted in requiring, that they who expect to be listened to when they tell of an invisible country, should shew themselves good and honest guides, by promoting the relief, the rights, the common interests, and the

improvement of the inhabitants of the country in which they live. Let the Church shew itself an every-day friend, and its Sabbath Libraries will have plenty of attentive readers. They may then be adorned, not with the insignia of wealth, grandeur, and servility, but with those of disinterestedness, humility, and independence.

The Editor deprecates criticism till "the whole scope of the work appear in a more intelligible form." The sermons in this volume are chiefly practical, and selected from those of Porteus, Horne, Paley, Blomfield, Le Bas, Horsley, Mant, Shuttleworth, and C. Benson.

ART. VI.—*The Trial of the Unitarians for a Libel on the Christian Religion.* Svo. 8s.

CATCHPENNY, on a large scale; at least meant to be so. The compiler shews a most comfortably impudent ignorance of the books, both withinside and without, whose authors he arraigns. We move for a new trial, and refer to the case of Will Whiston, in the "Cordial for Low Spirits." Whether it be granted or not, the accuser in the present case will scarcely get his costs.

GENERAL LITERATURE.

ART. VII.—*Lardner's Cabinet Library. Military Memoirs of the Duke of Wellington.* By Captain Moyle Sherer. Vol. I.

THIS publication, which is intended as a companion to the Cabinet Cyclopædia, has some excellent promises in its list of forthcoming works, and it opens with a very cheap and handsome volume. Our praise cannot be extended much further. Military authors have been a good deal in fashion of late, and we are indebted to them for many amusing books, and some instructive ones. But Captain Sherer is not the man to win laurels in the fields of literature. For reflections he gives us the common-places of a swordsman's politics; and in the narrative he continually aims at fine writing, but is invariably doomed to miss the mark: e. g. "Wellesley with rapid glance surveyed the ground. From beneath the thick plumes of red horse-hair, which drooped over their bronzed cheeks, the manly eyes of the bold 19th dragoons looked on severely. The general resolved for battle. That this was the calm decision of a consulted judgment is not probable; but 'there is a tide in the

affairs of men;' he felt it swelling in his bosom, and took it at the happy ebb." P. 58. The volume is thickly studded with gems of this description.

ART. VIII.—*A Preliminary Discourse on the Study of Natural Philosophy.* By J. F. W. Herschel, A. M. (Vol. XIV. of Lardner's Cabinet Cyclopædia.)

THIS is an admirable composition. It is simple, dignified, eloquent, and in the highest sense of the term, philosophical. It deserves our warmest commendation and recommendation. We can only extract the following specimen:

"Finally, the improvement effected in the condition of mankind by advances in physical science, as applied to the useful purposes of life, is very far from being limited to their direct consequences in the more abundant supply of our physical wants, and the increase of our comforts. Great as these benefits are, they are yet but steps to others of a still higher kind. The successful results of our experiments and reasonings in natural philosophy, and the incalculable advantages which experience, systematically consulted and dispassionately reasoned on, has conferred in matters purely physical, tend, of necessity, to impress something of the well-weighed and progressive character of science on the more complicated conduct of our social and moral relations. It is thus that legislation and politics become gradually regarded as experimental sciences: and history, not as formerly, the mere record of tyrannies and slaughters, which, by immortalizing the execrable actions of one age, perpetuates the ambition of committing them in every succeeding one, but as the archive of experiments, successful and unsuccessful, gradually accumulating towards the solution of the grand problem—how the advantages of government are to be secured with the least possible inconvenience to the governed. The celebrated apophthegm, that nations never profit by experience, becomes yearly more and more untrue. Political economy, at least, is found to have sound principles founded in the moral and physical nature of man, which, however lost sight of in particular measures, however even temporarily controverted and borne down by clamour, have yet a stronger and stronger testimony borne to them in each succeeding generation, by which they must, sooner or later, prevail. The idea once conceived and verified, that great and good ends are to be achieved, by which

the condition of the whole human species shall be permanently bettered, by bringing into exercise a sufficient quantity of sober thought, and by a proper adaptation of means, is of itself sufficient to set us earnestly on reflecting what ends *are* truly great and noble, either in themselves, or as conducive to others of a still loftier character; because we are not now, as heretofore, hopeless of attaining them. It is not now equally harmless and insignificant, whether we are right or wrong; since we are no longer supinely and helplessly carried down the stream of events, but feel ourselves capable of buffeting at least with its waves, and perhaps of riding triumphantly over them; for why should we despair that the reason which has enabled us to subdue all nature to our purposes, should (if permitted and assisted by the providence of God) achieve a far more difficult conquest, and ultimately find some means of enabling the collective wisdom of mankind to bear down those obstacles which individual shortsightedness, selfishness, and passion, oppose to all improvements, and by which the highest hopes are continually blighted, and the fairest prospects marred?"—Pp. 72—74.

ART. IX.—*Observations on the Duty on Sea-borne Coal, and on the peculiar Duties and Charges on Coal in the Port of London* Longman

Is a hard winter, or indeed in any winter, charitable people give coals to the poor. It is to be lamented that the connexion between charity and coals should stop there. But our English benevolence is very much afflicted with shortsightedness. If the author of this pamphlet should succeed in his purpose, he will have done more towards warming the population of London than all the donors of coals now in existence. Let our metropolitan readers attend to his facts and calculations. There can be no good reason why Newcastle coals should cost more in London than they are sold for in Egypt.

ART. X.—*The Moral and Political Evils of the Taxes on Knowledge.* Effingham Wilson.

A THREEPENNY Tract to be given away, but not without being read. It contains the report and petition of a meeting at which Dr. S. Smith presided last year; a letter from the Editor of the

Scotsman; and an abstract of the Parliamentary returns of newspaper stamps and the advertisement duty; presenting altogether a mass of very interesting information to those who are not indifferent whether they live in an enlightened or in an only semi-civilized community. The press, and especially the periodical press, is the real schoolmaster of the present day; but instead of being "abroad," he cannot stir out without being taxed for every step he takes. Our newspapers, daily and weekly, might be, and ought to be, the vehicles, to all classes, of valuable information and sound instruction. Taxation makes them a monopoly, requiring the investment of large capital, and, of course, managed with a view to the receipt of large profits rather than to the dissemination of just principles. The most widely-circulated of them are obviously made to sell, and are ever ready to minister to any prejudice which is popular. Look at France, look at Paris and its inhabitants, where a revolution is less to be dreaded than a riot in London. The superiority which must be conceded, is chiefly owing to the better footing on which their newspapers are placed. They are conducted by men of talent and principle, who, whether their opinions be right or wrong, yet have at heart the dissemination of knowledge and of truth. In America every religious body has its newspaper; most of them have several. Here, the Methodists manage to keep one afloat; the Evangelical Church party, with its allies in the Dissenters, another; and the Independents have a third, which has been foundering from the very commencement of its voyage. Science, Taste, Literature, Political and Moral Philosophy, all might be put within the reach of the great body of the people, in the most attractive form, but for this worst species of Taxation. Much might be done without diminishing the Revenue at all. Thus much, at least, we are entitled to expect from the present administration. They ought to do more. And it is not improbable that the Treasury would very soon be not at all the poorer for the total relinquishment of the stamp and advertisement duty. The latter has an effect on which the man of business should fix his attention. "There are nearly a half more advertisements in the twelve daily papers of New York than in all the 400 papers of Britain and Ireland, including the 16 daily journals of London." (P. 13.) Allowing for the difference of population and other material considerations, "it would be no exag-

generation to say, that the amount of advertising in America is to that in the British Isles as forty to one." (Ib.) The Boston papers alone publish more advertisements than those of all England, London included. As a commercial question, but still more as a question affecting the means of public instruction, we trust that this subject will be pressed upon the attention of the Legislature during the present Session. Surely the Lord Chancellor will not allow the Cabinet to be a society for preventing the Diffusion of Useful Knowledge.

ART. XI.—*Speech delivered at the Annual Meeting of the Northiam District Association*. By James Taplin, Unitarian Minister, Battle.

A VERY animated effusion, of which the following sentiment, in which every sound head and heart must concur, is the theme: "May that religion which has God for its author, knowledge, liberty, and happiness for its end, become as universal as light."

ART. XII.—*The Foreigner's English Conjugator; elucidated through French Examples*. By Justin Brennan. Wilson.

MR. BRENNAN'S object, in this work, is to elucidate the meaning of the words (conjugators) by which "the management of English verbs is effected," viz. will and would, shall and should, may and might, can and could, must and ought; and, in particular, to dissipate the mystery which has been thrown over will and shall, and shew the extent to which the employment of those words is optional. Their use, with that of their derivatives would and should, is "illustrated through seven different languages, exclusive of English." Mr. Brennan's book may be studied with great advantage both by foreigners and natives.

ART. XIII.—*A Discussion of Parliamentary Reform*. By a Yorkshire Freeholder. 8vo. pp. 55.

WE have to thank the author of the "Essays on the Formation and Publication of Opinions" for this admirable pamphlet. It is a chapter of Moral Philosophy, and glad should we be of a whole treatise like unto it. For its clear logic; for its combination of simplicity and originality; for its correct yet ex-

tensive views; and for its unaffected morality; this production would be most valuable, even did it not relate to a topic which more than any other occupies the attention and involves the interests of the community. May its seasonable publication accelerate those times of reformation which must come, and which neither direct opposition nor inefficient expedients can very long delay!

ART. XIV.—*The History and Topography of the United States of North America*. Edited by J. H. Hinton, A. M. Illustrated with Views and Maps. 4to. Parts I. to VI. 3s. each.

THE Prospectus states that this work will be completed in about thirty monthly parts, each of which is to contain twenty-four pages of letter press, and three highly-finished line engravings on steel. It will occupy a high rank amongst publications which are at once handsome, cheap, and useful. The engravings are beautifully executed, and the subjects well chosen. So far as we can judge from the specimens before us, the literary portion of the work will do great credit to the diligence, judgment, and spirit, of the Editor.

ART. XV.—*An Introduction to the Differential and Integral Calculus, with an Appendix, illustrative of the Theory of Curves*. By James Thomson, LL.D., Professor of Mathematics in Belfast College. 8vo. pp. 252.

THE Belfast College, better known as the Belfast Academical Institution, is but of modern foundation; yet it has done much during its young existence for the advancement of useful learning in the part of the United Kingdom in which it is situated. Some of its Professors have been laudably industrious in composing elementary books for the use of students in their respective departments of science. The work before us is the fourth Treatise produced by Dr. Thomson since his appointment to the Mathematical Chair in the Institution. Its plan and execution do the author much credit, and claim for his work a high rank among performances of this class. The principles of the Differential and Integral Calculus, according to the method of Lagrange, (which is now almost universally acknowledged to be the best,) are

here briefly but clearly stated; the operations are performed, and the theorems deduced, with admirable neatness and simplicity; and several of the most useful applications of the science are pointed out to the student. There is one feature of the present work in which it deserves especial approbation; the number of well-selected examples, which are given as exercises for the learner to perform, by means of the formulas derived and the principles developed in the text. The notes and appendix contain a quantity of useful information; and, on the whole, we can say with confidence, that pupils who shall diligently study this Introduction, will have attained much valuable and important knowledge, by a method than which we know of none more simple and satisfactory. Another recommendation of Dr. Thomson's performance is its price. The expense of some

Treatises on the Calculus at present in use is a guinea; few can be obtained for less than twelve shillings; to which must be added as many more for a book of examples for exercise. Yet Dr. Thomson, by choosing a wide page and a type which, though small, is distinct, has been enabled to communicate the same quantity of information, in a manner much superior to that employed in most of the common works, in a volume which costs nine shillings. The same attention to economy characterizes the Elements of Plane and Spherical Trigonometry, and the Treatise on Arithmetic in Theory and Practice, by this writer; and must powerfully recommend them to those students to whom it is more convenient to obtain the information which they require for a small sum than for a large one.

MISCELLANEOUS CORRESPONDENCE.

Mohammedan Devotion.

To the Editor.

SIR, *London, Jan. 8, 1831.*

WHEN in your Number for November I quoted the authority of Tournefort in favour of "the charitable disposition, the steady patriotism, and religious sincerity," of the Turks, I was aware that multitudes of passages might be cited from travellers of deserved reputation, which give a darker picture of their character, and I was far from supposing that they are either free from the common defects of human nature, or in all respects superior to their neighbours of different religious sentiments. Nevertheless, all the opportunities which I have enjoyed of obtaining information on this interesting subject, have tended to convince me that, if we compare the followers of Mohammed with those who have been called Christians in contradistinction from them, we shall find the latter little, if at all, superior to the former, either in intellect or in morals; and I am not sorry that your Correspondent S. has replied to my letter, because I am persuaded that the examination of this question must tend to abate the unjust prejudice entertained against

so large a portion of our fellow-creatures, or at least to confute the opinion that the alleged inferiority of the Turks affords a sufficient plea for their extermination. To enter fully into the discussion would far exceed my own competency, as well as the limits which I must prescribe to myself in requesting again to occupy your pages. I shall, therefore, offer such remarks as occur to me without further research.

In making the proposed comparison, it would evidently be most unreasonable to place side by side those of the Mohammedans and those of the so-called Christians who live in completely different social and physical circumstances. Thus it would be ridiculous to expect in the gentry of Constantinople all the science and accomplishments of the philosophers of London, Paris, and Berlin; and it would be no less unreasonable to make the moral and religious state of the poor of Scotland, Saxony, and Geneva, a standard for estimating that of the lower classes in Mohammedan countries. Except so far as the form of government is influenced by the different religious systems, we must view their adherents under the same form of government, and we must adhere to this

principle of comparison in other respects. Assuming, for example, that the Emperor Nicholas is as great a barbarian as the Sultan Selim, or at least that the two governments are on a par with regard to their influence on human liberty, virtue, and happiness, and that the circumstances of climate and of physical condition are not materially different, we may safely compare the subjects of the Emperor with those of the Sultan. I am not aware that the comparison will be much in favour of the former. Mr. Madden has given a most graphical description of the punishment of the bastinado as practised by the Turks. Let us cross the border, and we find the knout substituted in its place: but a contemporaneous French traveller, M. Fontanier, "prefers the practice of the stick to that of the knout." This author "approached Turkey by way of Russia, and appears thoroughly disgusted with the official oppression and open corruption of the authorities of the distant provinces of the Russian Tzar." (See Westminster Review, Oct. 1830, p. 462.) With regard to religion, I conceive that no absurdity of the Turks can surpass that of their Christian neighbours, who say their prayers by shaking them in a wooden box, and all the accounts I have ever seen agree in representing the excesses of priestcraft, and all the degrading influences of superstition, as going much farther among the members of the Greek Church than among the followers of Mohammed.

If we proceed southward, we may justly compare the professors of the two religions (which I consider as two corrupted forms of Christianity) upon the opposite shores of the Red Sea. Your correspondent S, and those who think as he does, will produce some shocking case of inhumanity from the Arabians; in return, I will request him to look at the Abyssinians, to observe the Christian driving his cow upon a journey, and, whenever hunger prompts him, cutting out a slice of flesh, and, after having satisfied his appetite by eating it raw, urging forward the tortured animal to supply his future meals. I doubt whether any cruelty practised by Mohammedans equals that exhibited in the repasts of these Christians, for ampler details of which I refer to the well-known authorities on the subject.

Another mode of comparison, by which we may be enabled to do justice to the relative merits of the Mohammedans and the so-called Christians, is to take a general view of them, not only in dif-

ferent countries, but in different ages. If we compare them as they are now, I should not hesitate to say, that the Mohammedans are surpassed by the so-called Christians in literature and science, in forms of government and policy, and in the general advantages of civilization. But, if we make the comparison a few centuries earlier in the history of the world, it is equally clear, that the balance preponderates on the other side. In the "*dark ages*," so called on account of the darkness of Christians, the Mohammedans were the luminaries of the earth. Their star was seen in the East, and shed its beneficent light far and wide over the benighted world. Mohammed, in reference to the time when he made his appearance, may be regarded as one of the greatest reformers; and if, during several centuries subsequently to that event, an angel or some superior intelligence had surveyed the distracted world with a pitying and merciful, but impartial eye, to determine on which side to award the sentence of less guilt and greater virtue, and to say which of the two masses of men or assemblages of nations was doing more for the advancement of human happiness, I cannot help thinking that the decision would be in favour of the Mohammedans.

I believe, Sir, I might go further than I have yet done. I might refer to various well-known facts regarding the practices of Christian nations, and even of those which we esteem the most polished and civilized, and, on asking your enlightened and candid readers to express their opinion upon these facts, I think they would be constrained to allow the emptiness of the Christian's boast, and the falsehood of his plea for waging war against his brethren.

For example, your correspondent, in the person of Mr. Madden, describes various instances of Turks *reviling* Christians, calling them *dogs*, &c. What would the better-disposed of the Turks say, if Mr. Madden were to tell them, that the frequenters of the largest, most splendid, and most fashionable temples in England, go to them thirteen mornings in the year, for the express purpose, among other objects, of cursing, not only all Mohammedans, but all of their relations, neighbours, and fellow-creatures, who do not agree with them in all the minute distinctions of one of their most mysterious dogmas? Again, Mr. Madden speaks of the "*treachery*" of the Turkish priesthood. But these priests must be of a very extraordinary

description, if they practise any thing more deceitful than the mode of initiating young men into the corresponding ranks in England, where the candidates, on going to the most eminent of its universities, are taken before the first official functionary, and either entrapped or seduced into the signing of their names to articles of faith which they have not studied and do not believe, and where the whole course of their education is conducted with a view to the continuance of the same species of fraud by themselves and by their successors.

With regard to the Catechism quoted by Mr. Madden, the answer to the question, "*How do you serve your Sultan?*" only expresses in oriental language the same slavish devotion to the sovereign, which was inculcated in a French catechism by Napoleon Bonaparte, the object of ardent admiration to so many of the most cultivated Europeans; and was not the idea of *fighting* and *dying* for King George a popular sentiment among us during the whole of the French war, chiefly in consequence of the zeal with which it was inculcated by the clergy of the Establishment?

Mr. Madden quotes from the same Catechism the following question and answer:

"How must religion be promoted?"

"By fighting against all who oppose the Koran, till the infidels are cut off from the earth."

But for the "profound ignorance" of the Turks, we might imagine that the author of this Catechism knew something of the conquest and discovery of South America, and had copied the question and answer from a *Spanish* Catechism, only substituting "*Koran*" instead of "*Catholic Church*."

Your correspondent further represents it as Mr. Madden's opinion, that "the name of the Prophet is in every man's mouth, and the fear of God in few men's hearts." Alas! Sir, I can well believe the charge; for I see it confirmed by the language and conduct of the so-called Christians in this and in every other country.

Another passage, which your correspondent has quoted from Mr. Madden, requires a more ample consideration. Mr. Madden says, "The Koran inculcates *passim*, the extermination of Christians in open warfare." So "Christians" have said for centuries, and Mr. Madden appears to have adopted the current accusation without looking into the Koran to ascertain its truth. Is it not reasonable to suppose, that others of his unfavourable

statements and opinions are also derived from the corrupt source of orthodox prejudice and animosity, and that he is not so impartial a witness as your correspondent represents? After an examination of the Koran, by no means complete, but sufficient to convince me of the incorrectness of Mr. Madden's assertion, I find in one chapter only, out of one hundred and fourteen, the sentiments, which are said to occur "*passim*." This is the ninth chapter, entitled "The Chapter of Conversion," and it has the following preface:

"Reader, this chapter beginneth not, as the rest, with these words, *In the name of God, gracious and merciful*, because these are words of peace and salvation, and for that in this chapter Mahomet commandeth to break truce with his enemies, and to assault them."

Is there not in this distinction something more conformable to the true spirit of Christianity than the practice of the so-called Christians, who in their religious wars have carried the sign of the cross and the emblems of the Trinity in front of their armies?

The chapter contains no passage in support of the charge, brought by Mr. Madden and the so-called Christians, stronger than the following:

"When the month of Hiram shall be past, kill them (i. e. unbelievers) where you shall meet them, take them slaves, detain them prisoners, and observe where they pass to lay ambush for them. If they be converted, if they pray at the time appointed, and pay tithes, leave them in quiet: God is merciful to them that repent. If the infidels demand quarter of you, give them quarter, to the end they may learn the word of God; teach them his commandments, for they are ignorant."

However contrary this passage may be to the genuine spirit of Christianity, as taught in the New Testament, it appears to me to contain nothing contrary to the precepts inculcated, and the practice commonly observed, by the so-called Christians from the time of Mohammed to the present day. In obedience to the command of Mohammed in this passage, his followers fought against all who denied his divine mission: in obedience to the command of the authorities acknowledged by the Christians, they fought against all who refused submission to those authorities. During many succeeding ages both parties acted upon this common principle, and deluged the world with blood under the pretence that they were doing God service. The expression

used by Mosheim, in describing the mode of conversion pursued by the so-called Christians, is, that they *dragooned* the unbelievers into Christianity. If your correspondent should reply, that these horrors were nevertheless attended with many benefits, I reply, that, whatever may have been the effect of these victories on the part of Trinitarian Christianity, it is beyond dispute, that the Mohammedan conquerors did much towards forming the morals, and elevating the intellectual and religious character of those whom they brought into subjection. The following remarks of Mr. Beaufoy* are, I believe, in accordance with the history of Islamism in its more extensive relations :

"The present state of the empire of Bornou, compared with its condition when Leo Africanus, who wrote his account in the year 1526, was its visitor, exhibits an interesting proof of the advancement of the Mahometan faith, and of the progress of imperfect civilization. A savage nakedness, or the rude covering which the skins of beasts afford, are now relinquished for the decency and convenience of a dress of cotton manufacture. Tempered by the courtesy of commerce, and the conciliating interchange of important benefits, the ancient barbarism of the people is softened to habits of kindness ; and, in the minds of the greatest part, the absurd superstitions of Paganism have given place to the natural and sublime idea of the unity of God."

A little further in the ninth chapter of the Koran I find the following passage :

"If they turn, and make their prayers at the time appointed, if they pay tithes, they shall be your brethren in God. I teach the mysteries of faith to such as have understanding to comprehend them."

It appears to me, Sir, that if we had met with these identical words in a *Visitation Sermon*, they would not have appeared to contain any thing out of the common way.

In drawing this comparison we are continually struck with the blindness of men to their own faults, and their proportionate acuteness in discerning the faults of others. In the same ninth chapter Mohammed says with truth respecting the Christians of his time, "They adore their doctors and priests, and the Messiah also, the son of Mary, who commanded them to worship one God alone."

When he wrote this, he seems to have been unconscious, that he was countenancing the very same error with which he charges the Christians, by setting up himself as an object of no less submission to his followers than the Pope and the Christian priesthood were to their adherents. Ever since he published the Koran, mutual hatred, supported by mutual ignorance, has been cherished on both sides between Mohammedans and Christians, especially under the fostering care and godly instructions of the "doctors and priests" of the respective parties.

It is often argued, that the Mohammedans are not deserving of the name of Christians, because, although they acknowledge the divine mission of Christ, they nevertheless consider Mohammed as superior to Christ. But, Sir, allow me to ask, Do not those who assume to themselves this honoured name to the exclusion of Mohammedans, almost universally look up to some human authority, to which they submit in preference to that of Jesus? In illustration of this fact, allow me to make mention of a picture which I saw a few years ago in Lombardy, which strikes every traveller as a fine specimen of the Venetian School, but which interested me more especially as shewing the comparative deference paid by Roman Catholics to the authority of Christ, and to that of the great doctors of their church. It was painted by Paul Veronese on the wall of the refectory of the convent of Santa Maria del Monte, near Vicenza. By an anachronism common with the old masters, it represents Pope Gregory entertaining our Saviour at a grand dinner-party. The Pope, gorgeously arrayed, sits in the middle of the table ; Jesus, simply clad, at his right hand. The latter is represented as a very modest, intelligent, and interesting young man, who is deeply impressed with a sense of the honour done him, and listens with great attention and deference to the conversation of his noble, learned, and accomplished host. Gregory, on the other hand, though perfectly conscious that he is the greater man of the two, seems much pleased with his humble but promising guest, and behaves towards him with dignity, with graceful ease, and, at the same time, with great condescension and kindness. This painting represents with great accuracy, as the artist intended, the comparative degrees of admiration, deference, and submission, which Roman Catholics pay respectively to our Saviour and to the most famous of their popes. This preference of more

* Proceedings of the Association for Promoting the Discovery of the Interior of Africa, Vol. I. p. 197.

recent human authorities to the authority of Christ is not, however, peculiar to Catholics. Many members of the churches of England and of Scotland not only bow to such authorities, but allege the necessity of having such for determining the sense of the Scriptures, and directing the affairs of the church: and even among the Dissenters, how often does the extravagant admiration of a favourite preacher raise him in the minds of his hearers into the place of an angel, and lead them, while they forget their allegiance to Jesus only, to submit their minds so readily and willingly to his dictation, that to them he may be considered as bearing the relation of a pope!

Another expression, which we find in the ninth chapter, is the following:

"Fight at all times against unbelievers, as they will fight against you."

Here Mohammed grounds his command upon the principle of *self-defence* and *retaliation*, a principle opposed to the spirit and precepts of Jesus Christ, but in perfect conformity with the prevailing sentiments and habits of his professed disciples. I presume your readers must be so fully aware of this fact, that it would be a waste of words to cite proofs relative to the periods when Mohammed himself took the field, and when his followers effected their most splendid conquests. But it may not be so generally present to their recollection, that in very recent times this principle has been avowed and acted on by Christians. I have made the above extracts from the first English translation of the Koran. It was published A. D. 1649, "newly Englished," as the title states, "for the satisfaction of all that desire to look into the Turkish vanities." A long apology was deemed necessary for venturing upon the publication of such a "Gallimaufry of Errors," and, accordingly, the learned Alexander Ross, Chaplain to Charles I., was employed to explain the reasons which made it proper that Christians should be acquainted with the contents of the Koran. This "needful caveat," subjoined to the translation, after pouring out threats and revilings, exceeding in number and virulence all that Mr. Madden and other Oriental travellers have written down from the mouths of Saracen infidels, gives the following, among other reasons, for the study of the book:

"12. The Turks are our neighbours, and their territories border upon the dominions of Christendom. There have been continual wars, and will be still between us. It concerneth every Chris-

tian, who makes conscience of his ways, to examine the cause, and to look into the grounds of this war, whether they be just or not, which cannot be known but by reading the Alkoran, in which we see the Mahometans to be the enemies of the cross of Christ in denying his death, and of his divinity also, in that they deny his godhead. We shall find so many passages in it repugnant to, and destructive of, Christian religion, that Christian princes are bound to oppose the enemies thereof, after the example of those glorious emperors, Constantine, who made war against the Heathen princes Maxentius, Maximinus, and Licinius, of Theodosius the Elder against the tyrant Eugenius, the worshiper of Hercules, of Theodosius the Younger against the Saracens, of Honorius against the Goths, all enemies of Christ, by whose assistance they got notable victories and glorious triumphs."

But, to come to still more modern times, let me request your readers to consider the spirit which has been manifested by our own countrymen, in regard to the contest just ended between the Turks and the Greeks. How much of the animosity against the former was grounded in religious motives! The English were exhorted to subscribe towards the expenses of carrying on the war, because it was "the cause of the cross against the crescent;" and the call was repeated from no quarter more energetically than from persons connected with the enlightened and orthodox University of Cambridge.

It has been, I believe, a very general principle with Mohammedans, to allow to unbelievers the choice of three alternatives, conversion, death, or the payment of tribute. But let Christians beware of citing these hard conditions as an accusation against the opposite party, unless they can shew that themselves have maintained a different principle. For my own part, I am unable to discover that the real difference is in favour of the so-called Christians. Were I to leave London, and reside in a Mohammedan country, I should be required to pay tribute: last week I was compelled, under pain of imprisonment, to pay tribute to a church, the worship of which is in my opinion more objectionable than that of the Mosque. In any Mohammedan country the laws and government would grant me, I believe, full liberty to defend and promulgate my opinions: in Scotland I preached under exposure, according to the law of the land, to imprisonment and death; and your readers

will recollect that, after that law was repealed by Mr. W. Smith's Act, Dr. Burgess, one of the most learned and amiable of the English prelates, published a pamphlet, in which he admitted that the punishment of death was too severe, but asserted, that his Right Reverend Brethren had been tricked into the lamented concession, and recommended that those cruel and disgraceful laws, with the exception only of the statutory infliction of capital punishment, should be re-enacted.

Indeed, I am persuaded that, notwithstanding our boasting accusations against the professors of Islamism, we are quite as intolerant as they. I do not mean that they have written large books, such as "*Locke on Toleration*," but that they have in many instances inculcated the principles of that book by their practice. The publication of such learned and laborious treatises would have been useless among them, however necessary for us. Nor was it possible that the learned Mohammedans, however liberal, could have written such a book as Limborch's *History of the Inquisition*, not because they had not draughtsmen and engravers to execute its heart-withering decorations, but because the ingenious and protracted tortures, the gorgeous array, the secret tribunal, the classification of penitents, distinguished by the different forms and arrangements of flames and devils painted on their robes, the banners of the various inquisitorial colleges, and the whole pomp and circumstance of the *Auto da Fe*, were unknown among them.

There has been, I believe, one period, and one only, since the general establishment of Christianity, when Spain might be said to enjoy the blessings of toleration. This was the splendid period of Moorish domination. Under the government of the Moors, liberty of worship was granted to both Christians and Jews; but since that time the Catholic Church, far from permitting Mohammedans and Jews to worship at their ease, has not been able to endure that even Christians of another sect, though varying ever so little in doctrines or ceremonies, should establish themselves in Spain.

We call ourselves an enlightened nation, and on this ground assume to ourselves the right of waging war against the Turks, whom we stigmatize as ignorant, ferocious bigots. Let us suppose, then, that a numerous company of Moslems were to arrive in London and to express their intention of opening a mosque. In the first place, a question

would probably arise, whether such a thing could be permitted. The Act of William and Mary, and the decisions of various Chancellors and Chief Justices, would be quoted against it. But, suppose the legal difficulty could be got over, how would pious Christians of every sect be dismayed and horror-struck at the proposal! Not many years ago, a mob was raised in Glasgow to prevent the Catholics from building their intended chapel. With what ten-fold repugnance would they have heard of the erection of a mosque!

If we go to Rome, the metropolis of Christendom, we go from church to church, survey its works of art and its reliques, and find each attendant ready with a lie for every *paul* we give him. Amidst other wonders, we are told of one, which is a real fact, the opening of an English Episcopal chapel, which Pius VII. allowed to be established *without the walls*, as a special favour in consideration of the services rendered by the English authorities in preserving his dominions from spoliation at the Congress of Vienna. In England, we often hear this Protestant chapel at Rome mentioned as a gratifying proof of the increasing light and liberal spirit of the age. But the fact is one which should give us more cause for shame than triumph, at least if we apply the circumstance to the comparison between Christianity, so called, and Islamism. The Mohammedans have commonly acted on the principle of Solymán the Great, that, as in a collection of flowers the beauty of one kind is augmented by contrast and combination with the rest, so mutual advantage is derived from the mixture of different nations and religious professions under the same just and equal government. Hence, not only is there no exclusion of Mohammedans by other sects of Mohammedans, but Jews and Trinitarian Christians are allowed to exercise their various rites and forms of worship.

It now only remains for me to add a word or two in reply to your correspondent's last paragraph, in which he refers to the result of the late war with Russia, to disprove the "steady patriotism" of the Turks. On referring again to my letter, he will observe that the evidences of Turkish patriotism, which I produced from Tournefort, did not consist in military achievements, but in the acts of a *peaceful and enlightened* patriotism, such as a consistent Christian can commend and justify, namely, in endowing colleges for education, in build-

ing hospitals for the sick, in making and repairing, gratuitously, roads, fountains, and conduits. If, however, your correspondent thinks that such displays of patriotism are of too humble and insignificant a kind, I believe courage and ferocity in the field of battle have never been denied to be characteristics of the Turkish soldier; and, with regard to the late war, my impression is, that the Russians met with a far more vigorous resistance than was expected; and if, in the contest, which I tremble to anticipate, with the Poles, the same arms shall be successful, in this case, as in that of Turkey, it will be allowed by impartial judges, that the victory is to be ascribed to the overwhelming numbers of the assailants, and not to their superior courage, any more than to the justice of their cause.

JAMES YATES.

P. S. Jan. 17th. Since writing the above remarks, I have read "*the Life of Mahomet*," published by the *Society for Diffusing Useful Knowledge*. It would, I apprehend, be difficult to shew, that the philosophers and chieftains of Islamism have put forth many books containing so much prejudice, ignorance, and bigotry, as this tract, which has within a few months appeared in London under the auspices of Lord Brougham, and a numerous host of those who are usually reckoned among the great promoters of all that is enlightened and liberal in our country.

On the Publication of Unitarian Literature.

To the Editor.

SIR,

THE circulation of popular productions connected with any topic, invariably tends to bring its merits fairly before the public; and by engaging the general attention in associated circumstances, to win a candid and even favourable hearing to every matter touched on in the relation. Never did any thing more promote Protestantism than the relations of Fox's Book of Martyrs. The saints of the Catholic Church have done more for her in their deaths than in their lives. Their legends have been believed against faith, because they interested the taste for the marvellous, pathetic, and even for a certain class of the sublime. The Methodists have made good use of their low class of saints, the pictures and biographies of their preachers having formed the leading article of their mouth-

ly magazines; and as many of them have been industrious, single-minded men, they sought honour, the reward of republicans, and the bare smoothed head of a magazine engraving was bay enough for Methodist preachers. On this, and much more experience, I would suggest to the Unitarian Tract Societies to publish a series of Unitarian Biographies in shilling numbers, giving an engraving as a frontispiece to each. I have before now seen a Methodist's parlour and bed-room hung round with engravings from the Methodist Magazine, and certainly the print led to inquiry; I have no doubt also but inquiry led to emulation. Seeing even the portraiture of the practiser of a theory, is giving more vividness to his teaching; it is coming near the adage, that example is better than precept. I am sure the fine manly picture of Rammohun Roy has given additional interest to the inquiry as to the state of Hindoo Unitarianism. Who can look at the mild yet speaking portrait of the late Mr. Broadbent, and not feel that he had lived enough to leave many who honoured his memory, and could almost say on looking at it, "Though you departed early, yet would that my end should be like thine"? There are many amongst the Unitarian body whom it would be an advantage to point the young Unitarian's attention to. It should be chiefly the religious and moral history of those men which should be the subject of these memoirs; but some men have so largely coloured the times they have lived in, or have shewed up so strongly the characteristics of their times, that a certain proportion of collateral matter would inevitably and most justly steal upon their biography. I will instance Priestley. Scarcely a Unitarian who would not give a shilling for an engraving of Priestley; but add to that a popular sketch of what he suffered for civil and religious liberty, his discoveries in science, his industry, his daring; and his life would be enough to make martyrs endure, writers and preachers become indefatigable, and to fire with religious zeal the most cold-hearted and insensible. Theophilus Lindsey—what conscientious integrity! Rammohun Roy, a convert under extraordinary difficulties! I think that if notice were given of an alphabetical series of such biographies, including both ancient and modern, a volume of great interest and value might be put forth, say in monthly numbers, and sold first to subscribers, and afterwards introduced into the Tract Societies' catalogues. Religious and moral

notices of Newton, Locke, Whiston, Penn, Samuel Clarke, and several other bold sons of heterodoxy, should be given, and the proofs of their believing the gospel and not the creeds. Arius, Servetus, Socinus, Biddle, Firmin, Emlyn, and so on to Rees, and others our contemporaries, would be invaluable specimens of what men can do who deeply feel a duty. It would be most desirable that all the biographies should be of one size and type, as at present it is not easy to bind Unitarian pamphlets, which are of every size, type, and paper, possible. Allow me respectfully to suggest to the several Book Societies, that it would be a very great advantage if they would all agree on the size of the paper employed in their publications, and also that they would print on two qualities of paper, marking in the catalogues the two prices. Medium octavo would be the most generally approved size, and would ensure bound volumes of pamphlets in every Unitarian family. A taste for order, neatness, and even beauty, in libraries and book-cases, is very fast pervading society; and far as I would be from establishing an aristocracy of theological books, which would be out of the reach of the humbler classes, yet I should think it well to have Unitarianism so put forward, that the man of taste could place it in his library with the proudest author in his collection. It would be an advantage also if catalogues of writers on the subjects of the Unitarian Controversy were grouped so as to make volumes. No one writer perhaps has given all the valuable views on any of these subjects, at least in pamphlet shape. If, then, lists of works on the Atonement, Vicarious Suffering, Universal Restoration, Trinity, Right of Individual Judgment, Innocency of Involuntary Error, Existence of a Devil, &c. &c., were furnished in the Repository, they would be important to subscribers, and enable persons to supply themselves with matter for instructive reading, and lending to inquirers, at a much less cost of trouble than at present. The writer of this paper, in suggesting means for sending Unitarianism into the upper classes of society, feels that some may think it a superfluous work; but if elegance of publication, a certain degree of finish in engraving, good print, white paper, and a facility of being bound in a decent manner, be an introduction to the rich man's library, (and there is much wealth now among Unitarians,) I think it as necessary to attend to his wants, as it surely is to make cheap publications the

introduction for the poor man's purchase. The subject of the biographies is important; the manner of their publication relates more to wealthy England than to Ireland; but undoubtedly the style and price at which lay literature is sent into the world, makes it imperative on those interested in circulating ecclesiastical literature to give it every possible attraction of execution and economy which can be attained. Men really will not, if avoidable, take up a book on bad paper, with small crowded type, to read. We are all physiognomists, and the first impression does much: it is then a matter of some consequence to invite the eye, and see whether a subject will engage the understanding. The deaths of Unitarians are by the orthodox esteemed an *experimentum crucis* in biography. Whatever detail may be had would be desirable; for although with us we seek more how men live, yet we ought to be able even to satisfy the gainer as to how they die. Perhaps even while men still remain among us who have made themselves remarkable in the cause of true religion, it may be well to say to their contemporaries, Look at their lives, Go and do likewise. I might instance Dr. Stokes, once a fellow of Trinity College, Dublin, and several of the Remonstrant ministers of the Presbyterian Synod of Ulster, as men who have suffered loss, and contumely, and reproach, for that reward which is above all rewards. To draw your attention once more to the influence of biography, may I make use of the Novelist? With how many of the descendants of the Puritans were the martyrdoms of their ancestors become as a tale which was told and forgotten! Sir Walter Scott has stirred their ashes,—he has moved their bones; and the patriot fathers of Christian liberty have arisen amongst their posterity as those that but slept. Their cold and perished blood has flowed again in modern veins, as if its early fire was restored; and I am sure that Sir Walter Scott, though he may be a Tory in politics, has made thousands in these realms emulate the boldness and persistency of the ancient Dissenters, who, in the language of the time, “stood firm in the liberty with which Christ had made them free,” even against kingcraft and priestcraft. Put, then, before the people the lives of the noble who have striven to adorn the faith they professed.

A. M'CREADY.

Lewis's Collection of Hymns.

To the Editor.

SIR,

Dorchester,
Jan. 14, 1831.

IN your number for January, you were favoured with a notice of a Selection of Hymns which I lately published, and intended for the use of such Societies as employ the Exeter Collection. That notice appears to me to require a few observations.

The Reviewer enters his protest against the "common practice" of altering hymns, and yet this practice has been adopted by Unitarians for *many* years, and sanctioned by some "dear and venerated fellow-servants of Jesus." Without formally examining if the maxim of *doing evil that good may come*, be truly applicable to this practice, a task which I shall leave to those who "have taken far greater liberties" than myself, I may be permitted to offer a remark on one of the Reviewer's "strong reasons" against alterations. He says that "succeeding Editors restore the name, but often neglect to repair the damage," of what he calls the "corruptions of the text;" "and thus an author is made responsible for words and sentiments which he never put together." Taking all this for granted, (which common honesty, one would think, might prevent,) to whom should the blame be attached? Certainly not to those who have scrupulously avoided that "damage," by entirely omitting the names of any authors.

The Reviewer, to serve his "own purpose," has made an exception to his rule, where his *strong* reasons shall be powerless. It is "where the doctrine is so objectionable as to annihilate all sympathy between ourselves and the writer." "*Suus cuique mos.*" Who is to determine where this sympathy begins, and where it ends? May not others think they find in some antiquated phraseology, or ludicrous ideas, in grammatical inaccuracies or awkward collocations, in impertinent metaphors or disagreeable allusions, a sufficient cause to annihilate this much-cherished sympathy between them and the writer? May not these things furnish good ground for chauging "words, lines and stanzas," without justly incurring the charge of "sin" and "shame"?

"Why, above all," asks the Reviewer, "is Mrs. Barbauld's excellent poem," "Sweet is the scene," &c., to begin, "How blessed the righteous"? &c. Simply because the latter is thought

better adapted for *general* congregational singing. Then he adds, with something of the ardour belonging to the "*gens irritabile vatum*," "if the two succeeding stanzas must be omitted, what hand has had the temerity to substitute for them the following?"

"A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound,
Which his unfetter'd soul enjoys."

Must he be told that this *temerity* is to be laid to the charge of Mrs. B. herself, with the exception of some slight verbal alterations; the original stanza, as it stands, at least in all the copies I have seen, being as follows:

"A holy quiet reigns around,
A calm which nothing can destroy;
Naught can disturb that peace profound,
Which their unfetter'd souls enjoy."

The Reviewer is very tender of disjoining the hymns used by Christian worshipers from the names of their authors. Is it *always* desirable to connect the *name* of the writer with the "*divine song*"? Have we not known or heard of hymn-makers whose *names* would not well serve to excite any very pleasant sensations or devout recollections? Besides, how few among the generality of our congregations have much acquaintance with the character of "the writers of Hymns!" and this number would be still less if the questionable practice of attaching names to *Hymns*, as well as to Prayers, designed for public worship, were altogether discontinued. What is it to the heart, engaged in its holy musings in the sanctuary, whether its sacred stirrings be excited by a Watts or a Doddridge, a Moore or a Montgomery, a Steele or a Barbauld, or by any others who think it best to make some alterations, taking the sufficient precaution by omitting all names, of not "*lowering*" the literary "*reputation*" or poetic taste of the original authors?

As to the view which the critic has taken of the alterations, designating them indiscriminately and "*per saltum*" as "*no improvements*," I will only observe, "*valeat quantum valere potest.*" The selection is before the public; and may I be allowed to say, that in the course of six months from its publication, five hundred copies of it were bought up. I never entertained the vain hope that it would suit the taste and feelings of all; but it has met with a far more general reception and approba-

tion than I had anticipated in so short a time.

The critic's clemency towards me, as it comes out near the close of his "observations," when he hopes I may not consider them "as implying a strong individual censure upon" myself, I now beg leave to express for him in return, with equal modesty and charity.

L. LEWIS.

*The Remonstrant Synod of Ulster,
and the Congregational Magazine.*

To the Editor.

SIR,

I BEG to forward a few remarks on a paper lately printed in the Congregational Magazine, entitled "Present State of Presbyterianism in Ireland;" chiefly confining myself to those parts of it which relate to the Remonstrant Synod of Ulster. As the paper in question contains statements which appear to me to affect very seriously the characters of some estimable men, I have appended my name to this communication, simply with a view to prevent it from meeting with that neglect with which both writers and readers are apt to treat anonymous contradictions of assertions made as from authority.

The writer begins with a statement of the number of congregations belonging to the Synod of Ulster, the Presbytery of Antrim, the Remonstrant Synod, and the Synod of Munster. His estimates appear to be accurate; but when the author passes from enumeration to description, he overleaps the barrier which separates the imaginative from the actual, and falls into as many mistakes, if such they can be called, as there are assertions in his first paragraph. He says, "The discipline of these three bodies of Presbyterian Unitarians," (the Presbytery of Antrim, the Remonstrant Synod of Ulster, and the Synod of Munster,) "is as loose as the doctrines of their creed. They loudly boast of their Christian freedom and their abundant liberality; but the one, as they practise it, is mere connivance at sin, while the other is a bigoted intolerance of the orthodox and opposition to the gospel. All who deny our Lord's deity, and the sacrificial character of his atonement, are cheerfully embraced in their fellowship. Their communion includes Unitarians of every class, from the High Arian down to the Humanitarian. Immorality passes

uncensured; and every thing is sanctioned as sound doctrine, provided it be accompanied with a rejection of the Trinitarian creed."

Now, I repeat, the above paragraph conveys almost as many incorrect impressions as it contains sentences. The very first sentence ushers in no less than three of them: for when we read that "the discipline of these three bodies of Presbyterian Unitarians is as loose as the doctrines of their creed," we cannot suppose the author to mean any thing else than that the three bodies alluded to are professedly and exclusively Unitarian; that their discipline is loose; and that the doctrines of their creed are loose likewise. If this be the meaning which he intended to convey, and, as I have said before, I am unable to conjecture what his meaning is if this be not, he is wrong in every one of his assertions. The Presbytery of Antrim, the Synod of Munster, and the Remonstrant Synod of Ulster, are not bodies of Presbyterian Unitarians, in the sense which is here, I think, evidently intended. By their published and frequently reiterated declarations, they have over and over again disclaimed any such basis of church fellowship. They profess themselves willing to receive into ministerial as well as into lay communion, persons of sentiments commonly called orthodox, who may be desirous of joining their body, and who may be duly qualified in other respects. They declare that no such person, while in their connexion, shall ever be molested by them, or in any way impeded from the open avowal and advocacy of his opinions, at any time and in any manner that he may think proper. Nor do I know that there is the least reason for suspecting the sincerity of these declarations: for I am aware that, at least, two ministers out of these three bodies of "Presbyterian Unitarians," are avowedly and notoriously orthodox, using this term in its conventional acceptation. I have heard that at least one of them, and probably both, frequently insist upon the doctrines usually designated by that term: and I have never understood that the minister to whom I particularly allude, met with any obstruction in the conscientious performance of this his bounden duty, on the part of the Synod to which he belongs, or any person acting under its authority or influence; but I know from conversation with some leading members of that Synod, that they highly esteem his character and approve of his ministerial faithfulness. The per-

son to whom I refer is the Rev. Robert Ferris, of Fethard, in the Synod of Munster. So much for the "three bodies of Presbyterian Unitarians."

The next assertion of the writer in the Congregational, is, that the "discipline" of these three bodies whom he incorrectly denominates Unitarian, is "*loose*." Does he mean to apply this term to the discipline exercised by the Presbyterian courts over the ministers; or to that which is more properly termed congregational discipline? If he uses the phrase in the first sense, it is absolutely untrue. Any minister who might be convicted of irregularities, would be promptly dealt with according to the usual practice of the Presbyterian churches; and either censured, suspended, or degraded, from the sacred office according to the degree of his offence, the injury done to religion, and the evidence of his repentance. It is quite true, that they have never, to my knowledge, certainly not of late years, had occasion to adopt such measures towards any of the brethren; but this arises from the absence of offences, not from an unwillingness to exercise an unsparing discipline in cases that might call for it. Perhaps it may be admitted as a proof of the little occasion that can be found for inflicting such censures upon ministers in this connexion, that although the Remonstrants were for many years united to the Synod of Ulster, subject to its courts, and amenable to its discipline, no instance has occurred in which any one of them was ever subjected to ecclesiastical censure; while several have filled the highest and most honourable office which it is in the power of the body to bestow, that of Moderator or President at the annual convention of the members; and this at a time when discipline was by no means so relaxed as the correspondent of the Congregational would lead us to imagine. The records of the General Synod during the period to which I now refer, present us with numerous instances of ministers rebuked, suspended from the exercise of pastoral functions, and degraded from the Christian ministry for such crimes as falsehood, drunkenness, fraud, adultery, &c. But none of the persons who were thus visited belonged to the Remonstrants or to the party commonly called heterodox. Surely it can no more be imputed as a crime to the Presbytery of Antrim, the Synod of Munster, and the Remonstrant Synod of Ulster, that under such circumstances they have never inflicted ecclesiastical

censure on their members, than it could to a judge that he had omitted to pass sentence on a man who was accused of no crime; nay, who could produce the testimony of his most determined opponents, that they find no fault in him. But if the epithet "*loose*" be applied to the discipline maintained in congregations, it is scarcely less wide of the truth. That discipline cannot justly be called loose, which attains the end for which discipline is exercised. That the discipline of the three bodies does in general attain this end, is manifest from the exemplary conduct of most of those who belong to their congregations. I am far from asserting that every member of every congregation is in all respects what his Christian profession would require; but where is the religious connexion of which this assertion could be made with truth? I can safely say, however, that I do not know a single member in any of their churches who walketh disorderly; and I am perfectly willing to rest the character of their discipline on a comparison between the moral conduct of their people and those of other communions. This is a criterion of their practice in ecclesiastical matters which they have no reason to dread. There does not exist within the compass of my acquaintance a single religious connexion with which they need fear to enter into such a competition; nor consequently a mode of church discipline in comparison with which that of these three bodies deserves to be called loose. Thus much of the general question.—The Remonstrant Synod of Ulster have a special ground of exemption from this complaint. In the other two bodies, the discipline, though efficacious, is various; depending, in fact, as among English Dissenters, on the practice and the opinions of particular congregations; but the Remonstrant Synod has a document to produce which must entirely acquit its members of any tendency to laxity in point of discipline. It is well known that they have subjected themselves to the Code of Discipline approved by the General Synod of Ulster in 1825: and any person who has seen that work will, I am quite sure, agree with me, that regulations more strict and searching could scarcely be devised.

The third mis-statement is one of more importance; namely, that the three bodies whom the writer undertakes to describe, either have no creed, or a very loose one: their discipline, he says, "is as loose as the doctrines of their creed."

and the impression which this language is calculated to convey, is, that they are indifferent to the interests and progress of truth. The fact, however is, that they have a creed; that the doctrines of this creed are universally acknowledged to be free from censure on the ground of "looseness;" that to this creed they demand a distinct and formal adhesion as the condition of ministerial communion; and that the rejection of this creed would occasion all the other members to cease from associating in church judicatories with those who should be guilty of such a dereliction. It is quite true, that their creed is not that of the Westminster Divines, or the Synod of Dort. It is simply the book of the Scriptures. To this they have subscribed; to this they require subscription: and surely no Protestant will affirm that such subscription is nugatory, or that the doctrines thus subscribed are improperly "loose." With regard to the degree of latitude to be allowed in a book used as a confession of faith, it is surely safe to follow the guidance of the evangelists and apostles; at least as safe as that of any modern framers of articles and canons.

But perhaps the writer in the Congregational will say, that the creed (the Bible) is not itself loose in doctrine, but is made so by the improper manner in which it is used. Perhaps he will say that it is loose, only inasmuch as it is simply subscribed, in testimony of assent, without inquiry being made as to the sense in which the subscriber understands some passages to which different persons have been found to annex different interpretations. To this it might be sufficient to reply, that the same objection might be urged against any other creed which might be substituted in place of the Scriptures. It has more than once been my lot to hear genuine Calvinists express different opinions on the doctrines inculcated in some parts of the Westminster Confession. It is notorious that the clergy of the Church of England, though all subscribing a collection of human articles of faith,—a litany and liturgy of human composition, and two volumes of homilies also the productions of men,—are yet far from an agreement in opinion; and the same diversity will be found in every church in which a recognized creed is enforced as a standard of orthodoxy. If, therefore, the Scriptures can be called "loose," the same term may be applied to every other test of orthodoxy. Subscription to any number of articles, as well as subscription to the Bible, only declares the subscriber's

assent to the doctrines contained, according to his own judgment, in the work so subscribed; and it is notorious that the very same articles may be, and are every day, subscribed by men equally honest, but whose views, on many points specified in the creed, are far from harmonizing. Seeing, therefore, that all creeds leave and must leave this latitude, it is wise to define no farther than scripture has defined: it is prudent to have recourse at once to the fountain head; the source from which all human creeds are supposed to flow: and where the stream is most pure and salubrious. This is what the Remonstrants and their brethren have done. They have adopted scripture for their only recognized creed, and sole bond of union. Let those who call it "loose," consider whether they are not casting a severe, unmerited and unwarrantable imputation on the divine records. Let those who prefer a human composition to scripture as a test of orthodoxy, reflect whether it is becoming to give a preference to the writings of Calvin, Luther, or Zwingli, over those of the evangelists and disciples.—If any human formula be proposed for subscription to one who duly reverences the Sacred Volume, and is suitably impressed with the importance of its contents, he will immediately exclaim, "*Jesus I know, and Paul I know; but who are ye?*"

The writer proceeds to state that the Remonstrants and their brethren "loudly boast of their Christian freedom, and their abundant liberality." That they glory in the liberty wherewith they have been made free, is, I hope and trust, only the truth: that they loudly proclaim their sense of this freedom, is what I can readily conceive; seeing that they form the only portion of the people of the land in which they dwell, who have thrown off the yoke of human bondage; and may well be excused for inviting others to taste the sweets of liberty; but that "they loudly boast of their abundant liberality," is a fact, which, to be believed, requires better proof than the assertion of a vague and declamatory writer. It is so contrary to the known character and habits of the men; so totally unsupported by any thing in the shape of fact that has ever reached my ear, that I must hesitate to give it credence, and entreat your readers to wait for farther evidence. And if an individual, in the ardour of debate perhaps, has been induced to make some declaration that may be tortured into a sense arguing such a want of modesty as is implied in boasting of abundant libera-

lity, I hope the stigma of sanctioning such conduct will not be cast upon persons whose whole behaviour has been directly the reverse of this. Abundant liberality, the three bodies of whom I am writing have uniformly exercised; but, if asked when they have *boasted* of it, I could make no other answer than, "So far as I know, NEVER." But when the author of the article in the Congregational Magazine pronounces that "Christian freedom, as they practise it, is mere connivance at sin," he gives utterance to what I cannot otherwise characterize than as an atrocious calumny, which I repel with the utmost indignation that one person can be supposed to feel on account of an unjust and cruel attack upon the reputation and usefulness of others. It is added, that abundant liberality is with the Remonstrants and their brethren "only a bigoted intolerance of the orthodox, and opposition to the gospel." It is really comical to see a charge of this nature fairly set down in print. Bigoted intolerance of the orthodox! What can the man mean? Does he know the meaning of the terms bigotry and intolerance? Perhaps not. Perhaps he imagines that argument and reason, when employed to shake the foundations of an unscriptural system, constitute bigotry. Perhaps he imagines that a refusal to countenance the persecution of conscientious men, by those who arrogantly claim for themselves the possession of infallibility, amounts to a bigoted intolerance of the orthodox. If this be the bigoted intolerance of orthodoxy and its practices, to which the writer alludes, I fear the members of the three bodies must plead guilty to the charge. They have argued and reasoned, and with very considerable success, which aggravates the offence, against the errors of the orthodox; and they persevere in the bigoted and intolerant practice, and will persevere in it. They have opposed the plans, they have unmasked the hypocrisy of those who, under pretence of zeal for God, have gone about sowing dissension, exciting disturbances, diffusing unhappiness, and instigating to deeds of oppression. But if the terms bigotry and intolerance be used in their common acceptance, if the first denotes prejudice and ignorance, the substitution of appeals to the passions of a multitude, in place of sober argument addressed to their understanding, in combating opinions which are supposed to be erroneous; a refusal to hear what opponents have to urge in defence of themselves and their doctrines; a disposition to

cut them off from the favour of God, and exclude them from the kind intercourse of men; and if intolerance imply a disposition and an attempt to put down by authority, force, and terror, opinions which those who hold them think are supported by reason and agreeable to truth; and if bigoted intolerance signify the union of all these—verily, the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, are not guilty of bigoted intolerance; though it would not be difficult to point out some of their neighbours to whom the charge would apply. They have assailed no man's character on account of his religious opinions; they have used no weapons but those of Scripture and reason in their warfare against what they deem error; they have injured no man in his fortune, prospects, family, or social connexions; they have never appealed to passion, fraud, or force; nor attempted to silence those whom they found themselves unable by argument to convince. Can the same be said of all their opponents?

It would be tedious to your readers to go at length into a refutation of all the incorrect statements in this paragraph. I shall, therefore, content myself with declaring, that if, when he says, "all who deny our Lord's deity, and the sacrificial character of his atonement, are cheerfully embraced in their fellowship," he intends to insinuate that unbelievers in Christianity are admitted, or would be admitted, into their church; or that the rejection of our Lord's deity, and the sacrificial character of his atonement, is in any sense or shape made a condition of entrance into their body; or that persons holding these doctrines would not with the same cheerfulness and readiness be admitted, he intends to insinuate what is not true, and what, from the acquaintance he has shewn with the state of Presbyterianism in Ireland, I can hardly help suspecting he knows is not true. And, under the same limitations, the same remark applies to his next sentence, that "their communion includes Unitarians of every class, from the High Arian down to the Humanitarian." The fact stated here may be correct; and I believe it is. I suppose there are, in the general total of the three bodies, some Unitarians of every class, from the High Arian down to the Humanitarian. But the admission of the fact by no means implies an allowance of the insinuation which is conveyed in it; namely, as it seems to me, that others are excluded. The assertion, that immorality passes

uncensured is grossly false; but after what I have already advanced, it would be a waste of time to go into a more laboured refutation of it. Neither do I think it necessary to notice at greater length the concluding sentence, that "every thing passes as sound doctrine, provided it be accompanied with a rejection of the Trinitarian creed." The Trinitarian creed has indeed been pretty generally rejected; but, be it remembered, the rejection was the act of individuals. This is a matter with which the bodies, as such, have had no concern; and which they have never used their influence either to accelerate or retard.

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lity, I hope the stigma of sanctioning such conduct will not be cast upon persons whose whole behaviour has been directly the reverse of this. Abundant liberality, the three bodies of whom I am writing have uniformly exercised; but, if asked when they have *boasted* of it, I could make no other answer than, "So far as I know, NEVER." But when the author of the article in the Congregational Magazine pronounces that "Christian freedom, as they practise it, is mere *connivance at sin*," he gives utterance to what I cannot otherwise characterize than as an atrocious calumny, which I repel with the utmost indignation that one person can be supposed to feel on account of an unjust and cruel attack upon the reputation and usefulness of others. It is added, that abundant liberality is with the Remonstrants and their brethren "only a bigoted intolerance of the orthodox, and opposition to the gospel." It is really comical to see a charge of this nature fairly set down in print. Bigoted intolerance of the orthodox! What can the man mean? Does he know the meaning of the terms bigotry and intolerance? Perhaps not. Perhaps he imagines that argument and reason, when employed to shake the foundations of an unscriptural system, constitute bigotry. Perhaps he imagines that a refusal to countenance the persecution of conscientious men, by those who arrogantly claim for themselves the possession of infallibility, amounts to a bigoted intolerance of the orthodox. If this be the bigoted intolerance of orthodoxy and its practices, to which the writer alludes, I fear the members of the three bodies must plead guilty to the charge. They have argued and reasoned, and with very considerable success, which aggravates the offence, against the errors of the orthodox; and they persevere in the bigoted and intolerant practice, and will persevere in it. They have opposed the plans, they have unmasked the hypocrisy of those who, under pretence of zeal for God, have gone about sowing dissension, exciting disturbances, diffusing unhappiness, and instigating to deeds of oppression. But if the terms bigotry and intolerance be used in their common acceptance, if the first denotes prejudice and ignorance, the substitution of appeals to the passions of a multitude, in place of sober argument addressed to their understanding, in combating opinions which are supposed to be erroneous; a refusal to hear what opponents have to urge in defence of themselves and their doctrines; a disposition to

cut them off from the favour of God, and exclude them from the kind intercourse of men; and if intolerance imply a disposition and an attempt to put down by authority, force, and terror, opinions which those who hold them think are supported by reason and agreeable to truth; and if bigoted intolerance signify the union of all these—verily, the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, are not guilty of bigoted intolerance; though it would not be difficult to point out some of their neighbours to whom the charge would apply. They have assailed no man's character on account of his religious opinions; they have used no weapons but those of Scripture and reason in their warfare against what they deem error; they have injured no man in his fortune, prospects, family, or social connexions; they have never appealed to passion, fraud, or force; nor attempted to silence those whom they found themselves unable by argument to convince. Can the same be said of all their opponents?

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following version of the yet unforgotten occurrences at Greyabbey: "The proceedings were so violent between the parties that the constabulary force was employed, the riot act read, and the Presbyterian minister of the Remonstrant party, Mr. Watson, was arrested and tried on the charge of a riot and exciting to riot, but was discharged."—Shame on the man who could thus endeavour to palliate one of the foulest acts of tyranny and oppression perpetrated in modern times! The act of a Magistrate, who, at the instigation of a few jesuitical counsellors, arrested a minister when about to enter his pulpit on the morning of the Lord's-day,—a man who had committed no offence,—who had never injured, was incapable of injuring, any human being,—is recorded as a violent proceeding between the parties!—"The riot act was read and Mr. Watson was arrested!" Yes, he was arrested; and he was conducted between a file of armed constables, from the door of his meeting-house, through the midst of his people assembling for divine worship, and down the streets of the village where he had long lived, and lived in much respect;—and he was detained in custody, while a *brother minister*, at the bidding of the magistrate, ascended the pulpit, and preached and prayed, but made no mention of his brother in bonds, nor prayed for him; and then Mr. Watson was for the time discharged. And the next Sunday he was again arrested while on the way to his meeting-house—alone, or nearly so—at a mile's distance from the place; and was dragged about for the whole length of the day, and not till its close dismissed from the custody of the myrmidons of the law, upon his verbal promise to attend the next meeting

of magistrates; and when he did appear before them, he was promptly set at liberty; and the committing magistrate owes his impunity, and perhaps his seat on the bench this day, to the Christian forbearance of Mr. Watson, who forgave him the wrongs he had done, as soon as he turned to him, saying, I repent; and the secret machinations of those ministers of the Synod of Ulster who had counselled and countenanced these proceedings were brought to light; and a torrent of just indignation, from every quarter of the land, burst forth and covered them with confusion. But the names of Cooke, Morgan, and Henderson, must not be named, for they are *orthodox*; while the artifice of this writer who "lies like truth," is employed to fasten a reproachful stain on the unsullied character of Mr. Watson!

But, perhaps, all this was meant to be condensed into the brief statement "that the constabulary were called in, the riot act read, Mr. Watson arrested and tried for a riot, or exciting to riot, and discharged." If so, this short, meagre, and seemingly most unjust sentence, resembles the shake of Lord Burghley's head in the farce. It means a great deal more than at first appears. But in fact it means no such thing. It was simply intended to disguise and pervert what the writer could not, and dared not, avoid mentioning. It was merely a historical artifice to turn the odium from the oppressor upon the oppressed; from the orthodox instigators to the heterodox victim of persecution. And the writer talks in the same paragraph of a regard to historical truth too! For shame! For shame!

JOHN S. PORTER.

OBITUARY.

MEMOIR OF WILLIAM STRUTT, ESQ.,
F. R. S.

(From the Derby Mercury.)

THE subject of this memoir was the eldest son of Mr. Jedediah Strutt, the ingenious inventor of the frame for making ribbed stockings, and the partner of Sir Richard Arkwright, a man distinguished for integrity and simplicity of character, and whose well-directed in-

dustry and ingenuity were the means of raising him from a humble station to comparative affluence and distinction.

At the time of the birth of his son William, which took place on the 20th of July, 1756, at Blackwell, in this county, he was in the occupation of a small farm at that place; but a few years after, he removed to Derby, for the purpose of entering into the hosiery business, where he was of course accompanied by his

family. His son William received his education successively at the schools of Mr. Gregory, of Findern; Mr. Lowe, of Norton; and Mr. Wilkinson, of Nottingham; but he left school when he was about fourteen years old, and from that early age, till a late period of his life, he was actively and successfully engaged in business. It has often been remarked, in the biography of distinguished or ingenious men, that they were indebted for the most important part of their education to their own unassisted exertions; and this remark is peculiarly applicable in the present instance. For, notwithstanding the most assiduous devotion to business, he contrived by great diligence, and especially by early rising, to find time for the cultivation of his mind; and it was under these apparently disadvantageous circumstances, that he succeeded in laying the basis of those scientific attainments, which in after-life proved so valuable to himself, and so useful to the public, and which obtained for him the respect and friendship of some of the most distinguished scientific men of his age.

Amongst these, it is impossible not to mention that eminent physician and ingenious philosopher, Dr. Darwin, with whom he lived on terms of intimate friendship, and in almost daily intercourse, from his first arrival in Derby, in the year 1781, down to the time of his death in 1802. It was in conjunction with Dr. Darwin, and a few other scientific friends, that he assisted in the formation of the Derby Philosophical Society, in 1784, and on the death of the Doctor, he was appointed to succeed him as President, which office he continued to hold for the rest of his life. It may also be added in this place, that in 1817 he received the honour of being proposed and elected, without his knowledge, a Fellow of the Royal Society.

In his cultivation of the sciences, Mr. Strutt was peculiarly distinguished by the ingenuity and the industry which he evinced in applying their principles to some useful practical purpose. His active and inventive mind was almost constantly at work, devising new contrivances which might be serviceable in domestic economy, in public institutions, or in manufactures or the arts: or which might conduce to the comfort of his own family or friends, to the welfare of the town in which he lived, or to the general advantage of the public.

But before we attempt any explanation of the nature of these inventions, it will be convenient to give a brief sketch of

the general objects of his public services, which were of so much importance to this town and neighbourhood, and which occupied so large a portion of his life.

It would be no easy task to give a full account of the public works in which he took a part, as it would be little less than to describe the various improvements which have taken place in the town of Derby for the last fifty years. The beautiful bridge over the Derwent, called St. Mary's Bridge, was the first great work to the success of which he mainly contributed, and in which he lent no mean assistance to the eminent architect, Mr. Harrison, of Chester. All the other bridges in the town, he either personally planned or contributed in a great degree to erect.

But the most important public work, in which he engaged in the earlier part of his life, was the obtaining and carrying into effect the Act of 1792, for paving and lighting the town, and for laying out the district called Nun's Green. There are, at this time, comparatively few of the inhabitants who can recollect the state of the town previously to this useful measure, and who can therefore form a just estimate of the benefits which it was the means of conferring on the public; and there are still fewer who are aware of the protracted difficulties with which its supporters had to contend. When it is recollected, that a powerful and violent opposition was raised against the bill, partly perhaps in consequence of mistaken views, and partly from political feelings, and when it is considered that every attempt was made to defeat it, by objections against the measure, in principle and in detail, and by every species of obstacle that could be devised; it must be acknowledged, that few individuals could be found who would consent to place themselves at the head of such an undertaking, and would voluntarily submit to so much labour, anxiety, and obloquy, with no other motive than the public advantage. Mr. Strutt had the satisfaction to see the act not only productive of all the advantage which he had anticipated, but its utility so generally recognized, that when, thirty-three years after, it was proposed to apply for a new act, greatly to extend the benefits of the former one, the measure was received with universal approbation, and he for the second time presided as the Chairman of the Committee. Our limits will scarcely allow us even to notice many of the less striking, but not unimportant improvements,

which he was mainly instrumental in carrying into effect. We must therefore be content only to mention that he took an active part in the erection of most of our public edifices ; in the widening and improvement of the streets and roads of the town and neighbourhood ; in the establishment and management of the gas works ; in the measures for relieving the lower parts of the town from the dangerous and destructive floods to which they had been subject ; and in the establishment and support of various useful charities and public institutions, such as the Friendly Societies, the Savings' Bank, the Lancastrian School, and the Mechanics' Institution.

But there is one charity which has been more particularly indebted to his exertions, and which remains as a lasting monument of his ingenuity and benevolence ; we mean the Derbyshire Infirmary. It was here that he found full scope for his inventive powers, as all the arrangements of the building were conducted under his immediate superintendence ; and by means of a well-digested and judicious plan, and by the adoption of numerous original contrivances, to which we shall advert more particularly hereafter, he succeeded in producing a hospital, which has, in many respects, served as a model to similar institutions in England, and has obtained a well-deserved celebrity even on the continent.

Throughout all his public services, there was no quality of mind which Mr. Strutt evinced in a more remarkable degree than that perfect sincerity, independence, and singleness of purpose, which obtained for him the respect even of his warmest opponents. Whenever he was convinced that his judgment had been formed upon good grounds, he pursued his purpose, utterly regardless of opposition and misrepresentation ; and not unfrequently did he stand out either alone or in small minorities, in the decided and, as experience has proved, the well-founded conviction that his views must in the end prevail. In short, to use the words of one of his friends on a recent occasion, " His powerful mind, and extensive scientific and moral attainments, were devoted for many years, through good report and through evil report, to the improvement of the town, the extension of its commerce, the establishment of its literary and scientific institutions, and the amelioration of the general condition of its inhabitants. This he did, with the most unwearied assiduity, uncompromising integrity, and singleness of heart, which

ever distinguished a philosopher and philanthropist."

Happily he lived to see his services duly appreciated by the public ; and it was on the occasion to which we have just referred, that he received from his fellow-townsmen a testimony to his services, which was of all others the most gratifying to his feelings, in their unanimous election of his only son as one of their Representatives in Parliament.

We should have been anxious to give a full report of Mr. Strutt's scientific contrivances, but to enumerate all his inventions and improvements would exceed the limits of this short memoir. Perhaps it may be sufficient to notice generally his very numerous and scientific plans for the improvement of domestic economy, of which a full account will be found in the work on the Derbyshire Infirmary, by his intimate and ingenious friend, the late Mr. Charles Sylvester. Amongst these we may more particularly specify his improvements in various kinds of cooking apparatus ; in machinery to facilitate the washing, wringing, and drying of clothes and linen ; and numerous other arrangements for domestic convenience, tending to cleanliness and order, and to great economy of fuel and labour. He bestowed much time and attention in devising plans for economizing fuel in all its various applications, and we believe there are few who have made themselves so completely master of this important and difficult subject.

His hot-air stove, and the application of it to the warming and ventilating of large buildings and manufactories, is a most important invention ; and it may be safely asserted that this contrivance, combining the advantages of great economy with complete ventilation, was the first, and is, without doubt, the most scientific and effectual of all the numerous schemes which have been attempted for this object. To the importance of *complete ventilation*, as connected with the warming of manufactories or apartments, occupied by numerous persons, he was particularly alive, fully aware of its beneficial effect, in promoting health and comfort in a degree not in general sufficiently appreciated, but acknowledged by all medical men ; and he deprecated the adoption of those plans for the warming of manufactories, where this most important principle, so essential to the health of the persons employed, is overlooked.

Amongst his other inventions and improvements, we may mention a self-act-

ing mule for the spinning of cotton, (invented more than forty years ago,) but we believe that the inferior workmanship of that day prevented the success of an invention which all the skill and improvement in the construction of machinery of the present day has barely accomplished.

In conjunction with Dr. Darwin, he availed himself of a rude but original contrivance, called a Watchman's Tell-tale, and so improved upon it, as to form the present complete Watch-clock. This machine, though in use above forty years, is only now beginning to be generally known, and applied to the service of the public.

He was the first person who attempted the construction of fire-proof buildings on a large scale in this country, and with the most perfect success. The great improvements made of late years in the formation of Castings in iron, have given great facilities to this mode of construction, which is now very extensively in use.

The connexion of the circumference of a circle with the centre by suspension radii, is an invention entirely due to him. This principle, combining great strength and lightness, has been most successfully applied to Water Wheels on a large scale, and is now coming rapidly into use in the wheels of carriages.

The invention of a machine somewhat similar in external appearance to the sun and planet wheels, which were formerly used in steam engines, and its application to clocks and machines, for indicating and registering the revolutions of rotatory machinery, was one of his latest efforts; and the simplicity, accuracy and complete novelty of this sort of clocks, will afford to the scientific world sufficient evidence of his powerful genius and comprehensive mind.

The success which attended his efforts in these and many other mechanical contrivances, as well as in the superintendence of public improvements of every kind, naturally created a general confidence in his judgment, and a deference to his opinion. On the introduction of any new project his sanction was eagerly sought for; and "what does Mr. Strutt think of it?" was a common subject of inquiry.

This biographical sketch would be imperfect without a brief notice of Mr. Strutt's political opinions; for although he was not placed in a situation to take a very active part in politics, it was a subject on which he felt the warmest inter-

est, and his opinions were not without influence in the society and town in which he lived. He was through life a steady supporter of those liberal principles which have lately been gaining ground so rapidly throughout the civilized part of the globe. He was a warm friend to toleration, and a sincere inquirer after truth; and as such he was a zealous advocate for the right of free inquiry and free discussion on all subjects, moral, political, and religious. He was always opposed to that system of restriction on trade which is now beginning to give way under the influence of a more enlightened policy. And lastly, with respect to the constitution of the legislature, he was convinced that it was essential to the existence of a good Government, that the people should exercise an effectual controul over the conduct of their representatives; a controul which, in his opinion, the people of this country did not possess.

The same sincerity and independence which distinguished his general character was manifested in the uncompromising assertion of his political principles. During the American war he avowed his sympathy with the Americans, and his satisfaction at their successful resistance to the tyrannical measures of the British Government.

In the early part of the French Revolution, he sympathized with the French people in their efforts to obtain a constitutional Government; and he deeply lamented the revolutionary war which was so quickly followed by the reign of terror in France, and which entailed so enormous a load of debt upon England. With equal consistency, he was opposed to the military despotism of Napoleon, and sincerely rejoiced in its fall. And in his last illness, he was cheered by the accounts of the noble and successful exertions of the French people, by which they secured their own liberties, and set a bright example to Europe. It is scarcely necessary to add, that he rejoiced in the triumph obtained by religious liberty, in the repeal of the Test Act, and in the Roman Catholic Relief Bill; and that he enjoyed the bright prospects which appear to be opening on the cause of parliamentary reform. As a friend to popular rights, he was convinced that the best security for order and good government, was to be found in an enlightened and well-informed public; and with this view, he was most anxious to promote all measures for the diffusion of useful knowledge amongst the people, considering that no charities were more deserv-

ing of encouragement than those which had this object in view. And with him, the due direction of benevolence was a subject for reason and deliberation, as he was conscientiously desirous on all occasions to apply his charity with a proper regard not only to the wants of the object, but to the general interests of society.

Of his conduct in the relations of private life, it is only necessary to observe, that it was in all respects worthy of the character which we have attempted to describe, and that it was perfectly consistent with that simplicity, integrity and benevolence which distinguished his general conduct.

He was married in 1793, to Barbara, youngest daughter of the late Thomas Evans, Esq., of this place, whom he survived many years.

He died, after an illness of several months, on the 29th of December, 1830, in the 75th year of his age.

MR. THOMAS REYNELL.

Dec. 19, in *London*, in the 63rd year of his age, MR. THOMAS REYNELL. He was the third son of the late excellent and Rev. John Reynell, first of Plymouth, and afterwards of Thorverton, Devon, and received his early education from his great uncle, the Rev. John Reynell, of Totness, who was a favourite pupil of Dr. Doddridge. In 1784, he removed to the academy at Daventry, then under the able superintendence of the Rev. Thomas Belsham. Here his superior abilities, his assiduity and moral excellence, obtained for him the respect and regard both of his tutors and his fellow-students. Upon quitting Daventry, at the expiration of five years, he officiated for some time as minister of a congregation of Protestant Dissenters at Crediton, where his talents as a preacher were held in high estimation, but the state of his health, combined with other circumstances, obliged him to relinquish the exercise of his profession; and, after a short residence in the Peninsula, he finally settled in London, and there spent nearly the latter half of his life.

Mr. Reynell was possessed of no ordi-

nary talents; but, like many other men, whose merit is conspicuous to every one but themselves, he courted retirement, and shunned the walks of active life, not because he was indolent or indifferent to the happiness and improvement of mankind, but because of his extreme modesty, which led him to shrink from publicity, and made him too diffident of his own powers. Those, however, who were best acquainted with him, could not fail to be impressed by the correctness of his judgment, the elegance of his taste, the accuracy, variety, and solidity of his information, as well as by the urbanity of his deportment, the warmth of his affections, and the incorruptible integrity of his conduct.

In 1792, Mr. Reynell was the author of some "Observations on the Rev. James Manning's Sketch of the Life and Writings of the Rev. Micaiah Towgood." He also published, by request, a sermon, preached at Exeter before the Western Unitarian Society, in 1794, and it was the only production of his pen to which he affixed his name. These gave sufficient proof of his ability, and afforded the promise of still greater things—a promise which would, doubtless, have been more fully realized, had the circumstances in which he was afterwards placed been more favourable to the exercise and development of his talents. Though he lived little in the world, he nevertheless enjoyed the society of a few congenial and literary friends who duly appreciated his worth, and his leisure hours were devoted to miscellaneous literary undertakings, the fruits of which adorn the pages of several anonymous publications.

Mr. Reynell was never married, but for his kindred he retained throughout his life the warmest regard, and by them his memory will be ever cherished with affectionate regret.

J. R. W.

MISS SUSAN RICKARDS.

Dec. 27, at *Westbury-upon-Trym*, near *Bristol*, SUSAN, eldest daughter of the late Thomas RICKARDS, Esq., of Clapton, Middlesex.

INTELLIGENCE.

Anniversary of the Unitarian Meeting-House, Greengate, Salford.

THE Sixth Anniversary of the opening of the Unitarian Meeting-house, Greengate, Salford, was held on Sunday and Monday, December 26th and 27th. The Rev. J. C. Ledlie, D. D., of Larne, Ireland, aided in the introductory parts by the Rev. J. G. Robberds, and the Rev. W. Gaskell, conducted the religious services; and John Bowring, LL.D., F. L. S. M. R. A. S., &c., &c., supported in the vice-chair by J. E. Taylor, Esq., presided at the dinner which took place on the occasion.

The interest experienced at this religious festival was of the most intense kind, while the spirit of Christian love, embracing the great brotherhood of man, pervaded every heart and brightened every eye. This latter effect was chiefly owing to the truly Christian temper of Dr. Ledlie's valuable discourses—the former to the philanthropy, the ardour, the poetic imagination, the brilliant views, the devout inspiration of the Chairman's mind, which created in the audience a height and depth, a length and breadth, of emotion in favour of the great interests of the human race, such as have never before been felt by ourselves on any similar occasion. Delightful day! the remembrance of it will live in near two hundred hearts, cherished and pleasurable till all earthly emotions are obliterated, and those scenes are unveiled of which the brightest days on earth are but shadows.

AMERICA.

Unitarian Ordination, Dedications, and Installation.

OCT. 5. Mr. Cazneau Palfrey, from the Cambridge Theological School, ordained as Pastor of the First Unitarian Society in the city of Washington, D. C. Introductory prayer, reading of the Scriptures, and right hand of fellowship, by Mr. Goodwin, of Concord; Ordaining prayer, address to the society, and concluding prayer, by Mr. Burnap, of Baltimore; Sermon and Charge, by Mr. Parkman, of Boston.

OCT. 7. The new Church of the First Congregational Society in Taunton, dedicated. Introductory prayer, by Mr.

Clarke, of Norton; Reading of the Scriptures and dedicatory prayer, by Mr. Pierpont, of Boston; Sermon, by Mr. Hamilton, Pastor of the Church; Concluding prayer, by Mr. Hodges, of Bridge-water. In the afternoon, above seventy pews were sold at an advance, beyond the appraisement, of more than 700 dollars.

OCT. 13. The edifice recently erected for the Second Congregational Society in Scituate, dedicated. Introductory prayer and reading of the Scriptures, by Mr. Kent, of Duxbury; Dedicatory prayer, by Dr. Kendall, of Plymouth; Sermon, by Mr. Deane, Pastor of the Church; Concluding prayer, by Mr. Brooks, of Hingham. The day after the Dedication, all the pews on the floor were sold, and 773 dollars raised above the cost of the house.

OCT. 13. Mr. Ebenezer Robinson installed as Minister of the Precinct of Salem and Beverly. Introductory prayer and address to the society, by Mr. Sewall, of Danvers; Sermon, by Mr. Bartlett, of Marblehead; Prayer of installation and charge, by Mr. Loring, of Andover; right hand of Fellowship, by Mr. Thayer, of Beverly.—*Unitarian Advocate.*

Theological School at Cambridge.

THE state of this important seminary is such as to gratify the friends of pure Christianity. It has nearly forty students, besides candidates for the ministry, receiving instruction from five Professors; 1, in Natural Religion and Christian Theology; 2, in the Hebrew Language, Jewish Antiquities, and the Criticism and Interpretation of the Old Testament; 3, on the Criticism and Interpretation of the New Testament; 4, in the German Language and Literature; 5, in the Composition and Delivery of Sermons, and the Duties of the Pastoral office.

The students come together every morning and evening for prayers; once a week for deliberative discussions; and three times a week for preaching before the Professors, at one of which the discourse is required to be extemporaneous.

Besides the privileges belonging peculiarly to the school, the members have

access to the library of the University, and to all the lectures of its Professors.

The friends of this Institution will be pleased to learn that the Inauguration of Rev. Henry Ware, Jun., as Professor of Pulpit Eloquence and the Pastoral Care, took place on the 15th of last month, and that he has entered upon the duties of his office.—*ib.*

NOTICE.

THE Forty-fifth Annual Meeting of Trustees will be held in Cross street Chapel-rooms, Manchester, on Thursday, the 24th day of February next, at eleven o'clock in the forenoon.

J. J. TAYLER, }
S. D. DARBISHIRE, } *Secretaries.*

Manchester, Jan. 22, 1831.

NEW PUBLICATIONS.

THEOLOGICAL.

Christ and Christianity. By W. J. Fox. 2 Vols.

The Book of Common Prayer Reformed, according to the Plan of Dr. S. Clarke.

The Rise, Progress, and Present Influence of Wesleyan Methodism.

Sermons. By James Parsons, York. 1 Vol. 8vo.

Divarication of the New Testament into Doctrine and History. By T. Wirgman.

The True Nature of Christ's Person and Atonement, in Reply to the Unscriptural Views of Rev. E. Irving. By W. Urwick.

Modern Fanaticism Unveiled. 12mo.

Six Sermons on the Study of the Holy Scriptures. By Rev. S. Lee, D.D. 8vo.

MISCELLANEOUS.

Stapleton's Political Life of Mr. Canning. 3 Vols. 8vo.

Moore's Life of Lord Byron. 4to. Vol. II.

A Popular Sketch of the History of Poland. By W. J. Thoms.

The Life of Sir H. Davy. By Dr. Paris. 4to.

The Bereaved, Kenilworth, and other Poems. By Rev. E. Whitfield.

Elements of Plane and Spherical Trigonometry, with the First Principles of Analytic Geometry. By James Thomson, LL. D., Professor of Mathematics in Belfast College. 4s.

An Introduction to the Differential and Integral Calculus, with an Appendix illustrative of the Theory of Curves. By James Thomson, LL. D., Professor of Mathematics in Belfast College. 9s.

LITERARY NOTICES.

The Rev. Mr. Griesfield has circulated a specimen of a projected Edition of a Greek Testament, to be copiously illustrated from the Septuagint.

Mr. Booth, the Author of "The Analytical Dictionary," has a work in the Press on "The Principles of English Composition."

CORRESPONDENCE.

"As speedily as possible," and we shall be very thankful.

The remarks on the Chronology, &c., of the Gospel Narratives, will be resumed next month.

J. is anticipated, if what he proposes be done at all.

"Dreams may come," as Hamlet says.

We regret that it is our wish to decline number four, but we cannot help it.

O. P. Q. will be acceptable.

Mr. Tegg's message to Theophilus I. S. would be an advertisement, and its insertion would subject us to certain unpleasant consequences.

The communications of a very valued correspondent have been again delayed by being directed to *Walthorth*, instead of *Walbrook*, Buildings.